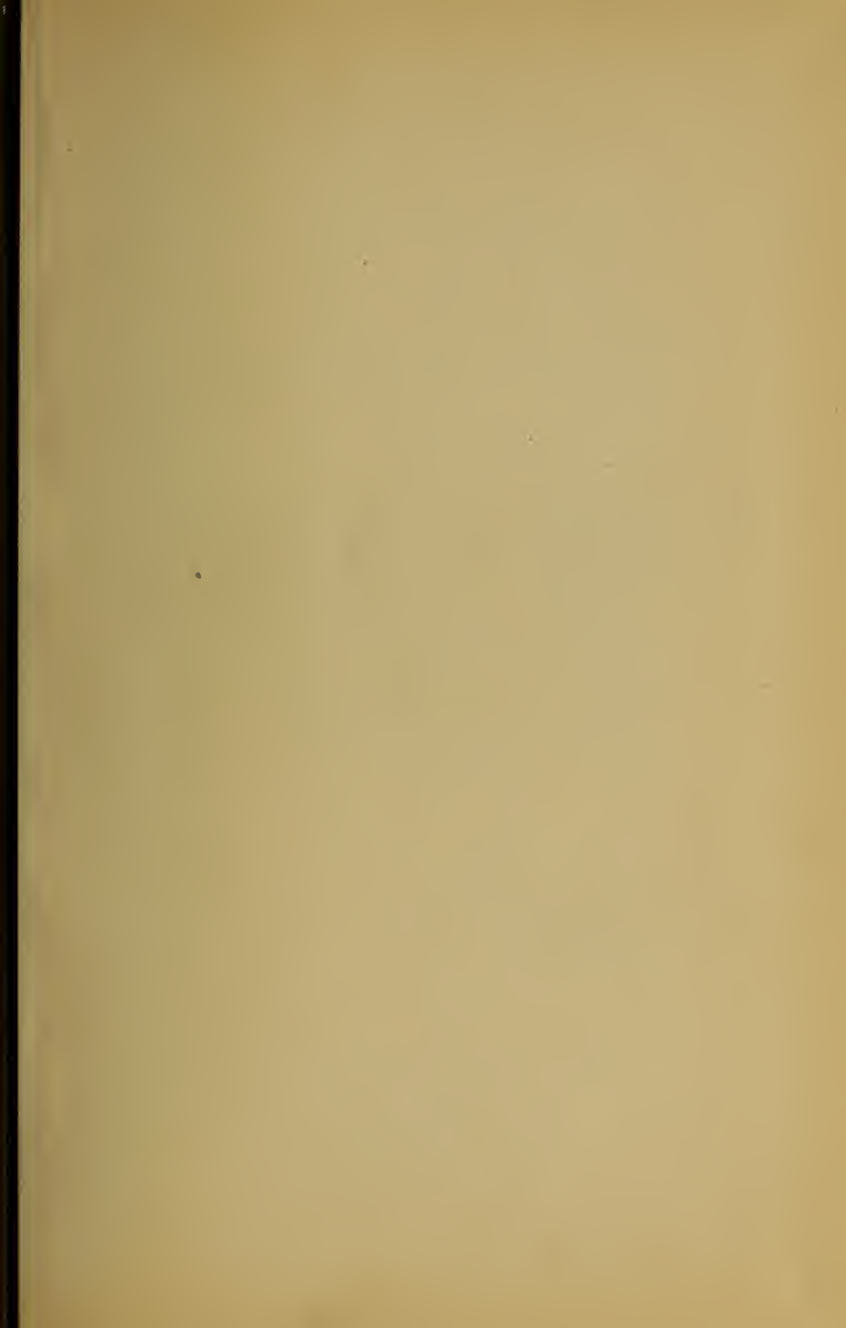






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# CIVIL THEOLOGY

*A PURELY ORIGINAL WORK*

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FOR THE

REIGN OF CHRIST, REVEALING GOD, THE RESUR-  
RECTION, SALVATION AND JUDGMENT.

PROVING BY THE

NATURE AND NUMERAL ORDER OF THE SEVEN FUNDAMENTAL FORCES OF GOD AND MAN, AND BY THEIR USE IN FIGURATIVE PROPHECY, AND BY THE FULFILLMENT OF THE FIGURES OF THE BIBLE IN THIS NATION, THAT THE WORLD UNTIL NOW HAS BEEN A PROPHETIC FIGURATIVE HISTORY OF THE COMMENCEMENT, PROGRESS AND TRIUMPH OF CHRIST'S CIVIL REIGN IN THIS NATION, AND MAKING THE BIBLE THOUSANDS OF TIMES STRONGER IN INTERNAL EVIDENCES BY DISCOVERING TO MAN ITS HIDDEN SECRETS RESERVED FOR THE DAY OF FINAL JUDGMENT.

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# CIVIL THEOLOGY.

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## BOOK I.

### EXPLANATION OF THE NATURE AND PLAN OF SALVATION FROM EXPERIMENTAL KNOWLEDGE.

#### CHAPTER I.

SOON after I was fifteen years of age, I thought surely there is a God, for I see his powers made plain in the works of nature. Preachers said, come to Christ, but Christ seemed to me only as a man. I thought I would never pray to a man. Then I said something is wrong, that God hides himself from us, poor, feeble, helpless beings of his own creating ; for I believe in his power to hear, answer, teach, guide, take care of us and reveal our future destiny, that we may not be in so great darkness. I concluded that it must be our great iniquity that caused God to hide himself. So I said I will cease from all sin and God will reveal himself to me. I began with all my might to obey my sense of duty. I prayed to the God that created all things, and in my prayers would say, If there is any other God let him neither hear nor speak to me, for I only seek the God whose power I see in his works. I soon found God, but it seemed I could not help doing wrong. Then I would feel very bad, and want to know for certain that God had forgiven



me. So I would bow my face to the ground and some times plead very long before he would answer, which was done by coming upon me. At other times I would plead and plead, but God would not come ; neither would I quit asking, but finally reconcile myself without reserve—to lay there until death, but I would wait until he come. Then God would come and I would go my way rejoicing ; for his visits refreshed me and made me happy. Soon my conscience became strong, speaking loudly against sin—my angry temper was subdued. I really loved God, because of his teaching, for I had become a hater of wickedness and folly, which I understood apparently of myself, for I remember no effect upon me from reading or from the talking of others. I went to God with all my desires and troubles, pleading for help, using all the argument I could to enforce my claim on his care.

. . . . .

On my way traveling overland, far to the West, I was much vexed by the wickedness of my companions, which drove me much from their society. I contended for the revelation of God's will by his Spirit, and struggled hard and steadily to walk in the ways of truth ; but to keep every thought bound was impossible. My cry for victory was constant.

While offering up my evening prayer and supplication to Great God, all at once it seemed I stood upon the side of a sphere, so small that to get on top of it where my Saviour was, required steep climbing over sparkling steps. The sphere hung in open space with light about it, and away down in the distance gathered clouds, darker and blacker, until they hid from view the depth below. I said, I would climb up to my



Saviour, or die trying. So I began with all my impetuous energy, but lost ground, for the sphere turned against me, my hand-hold broke, and I began to fall off into the space below. Then I cried out, Lord save me, or I perish. That instant I was rescued and carried around upon the other side without making the least effort of my own. After this my labor seemed to cease, for God filled me with his Spirit, holding me above sin by his own strength ; and my heart was full of rejoicing, for the Great God had become my strength and joy. Then I understood that no one can obey the truth of himself, but his ability to do so is of God.

. . . . .

For months my cup had been full to overflowing. When kneeling for my regular prayers, often I could only say, Glory, glory to my God on high, and praise to the Creator of all things, and could not restrain my feelings, or speak for their depth.

. . . . .

I desired to go in a way that God objected to, but I could see no harm in it, so I insisted on going my own way, and we contended with each other ; but after a little he suddenly left me, and I felt as if some of my life had gone.

. . . . .

Oh ! I am deceived. The way I chose was too hard for me. I am taken captive and have sinned. I rally to break the bonds, but alas, how often I try in vain, for they are of white, scarlet and yellow. Soon God, as it were, encased my soul with black, hard walls of steel that I could not break from my aching breast. My tears were dried up. I suffered, mourned and could get no relief, although the Spirit

said I was not cast off forever. I went to the Scriptures to see what I could learn of my case, and was surprised to see how plainly they revealed the same spirit God had put in me. Before this I seldom read any in the Testaments ; but they now had power. I searched and found terrible penalties. Turning a deaf ear to the voice of the remaining spirit within, I applied them to my case ; and such passages as Heb. vi. 4-6 and x. 26, seemed to strike death to my soul, for I thought I had experienced these states of grace. I continued searching until the midnight hour of the long winter night had passed, then in heavy trouble fell asleep. That night God spoke to me in a dream, and said, Let God be true, but every man a liar. Then I was much ashamed to think I had turned a deaf ear to the voice of the Spirit and set up man's wisdom in its place, by attempting to apply the Scriptures, for the things of God are known only by his Spirit. 1-Cor. ii. 10, 11. So I trusted in God for deliverance, because his Spirit gave me hope ; but I was fettered and bound, powerless in prison. So God alone could break, melt and consume its walls. Even in this situation he put his Spirit upon me, but my suffering was intense. I struggled on, the Lord's chastisements teaching me his fear, for there was no forgiveness for me. I had the uttermost farthing to pay by actual suffering, because God opposed my way—becoming my adversary—and I did not agree with him quickly, while I was in the way with him, so he delivered me to the Judge (Spirit of Truth), and the Judge delivered me to the Officer (myself), and I was cast into prison. Matt. v. 25, 26. Years passed, and heavy chastisements that were necessary did their work.

Oh! my God, thou dost tear down and build up; thou dost bind and loosen; all things are under thine eye, and thou art always by us. When surrounded by danger I saw thine Angel as a great cloud, with a drawn sword wonderfully large to defend me with. When in affliction, I turned from the counsel of man unto thee, thou didst furnish a remedy, and raised me up quickly. My misery has been very great; how could I have borne it without my God? Thou art my portion, or I perish, and desire to pass quickly out of existence, for without thee my life is worse than annihilation. I wish I could show you, fallen man, how open your ways are. Your dark spirits cannot be hid from the man that is illuminated, for you know not yourselves, neither can you see the light that uncovers you. "He that is spiritual judgeth all things, yet he himself is judged of no man"—1 Cor. ii. 15—because he cannot be known by the natural man. 1 Cor. ii. 14. How every idle word and thought burns. How narrow is the way. How close I am hedged in on every side.

God had delivered me from prison, and almost set me at liberty from the past, when, in the spring of 1858, one like a man of African color, came and stood in the air some fifty feet from me, and twenty feet up from the ground. He was filled with fire, and the fire was God, for he put it upon me, and I know God's spirit. When the spirit came upon me strong, I saw his face as the sun, its black color being lost in brightness. In comparison to his glory, my spirit was black, and became as fuel to fire. Like the rays to the sun, his glory seemed to strike my spirit and burn with a perplexing heat. At the same time on the East of me, about the

same distance off, some ten feet high from the ground, stood a robe, as if made of compact white mist in one body. The spirit, referring me to the robe, continued to say, Put on Christ. I could not hide my face from the man and robe, for I did not see them with my eyes, but through the spirit. The man was always on the North, and the robe on the East of me. The glory of this holy one shone from his head like irregular flames of fire, and towards the last, more of it reached me than I thought I could endure. I felt that I must have rest from this perplexing heat, and if confined to it, would gladly be crushed by a mountain, if it would give me but one single hour's rest ; but I knew nothing could hide me from his face. The revelation came to me for several hours on several days in succession, while working in the woods alone ; and by it I saw Christ's power to be wonderful, for but very little of the fire seemed to reach me.

Taught of God, alone in the world, surrounded by wickedness, my cry was, Oh, what shall I do ? I cannot live this way ; my responsibility is an anxious care too heavy for me ; for I am weak and do not possess the powers and gifts promised, but they are sure, so I will patiently wait. This was on my year of atonement.

In July, A. D. 1859, the Spirit of the Lord came upon me different from what it had ever come before, and said, If you resist me I will not come again for two weeks. I was sleeping and before I could get awake enough to exercise my mind the spirit left, so I had no chance then to resist it. I felt sure this was

notice of something to come. It was Sunday morning and I concluded to go to camp-meeting, but in every movement, the mind of the Spirit was examined through fear. During the day a great presence of the Lord rested upon me different from ever before. While preparation for the Lord's Supper was making, I again considered this subject with respect to myself, for I never seemed to understand the outward forms of service. Then the Spirit said unto me, You may eat of the bread and drink of the wine, if you do not let it answer for eating and drinking of Christ's spiritual body and blood. On my way home the Lord Jesus Christ caught me up into the third Heaven before the Father, where I glorified him to his face, and knew he would give me whatever I asked of him. While there I saw wonderful things, beholding the nature and separate persons of God, the coming of Christ, the resurrection, life and salvation of saints, with other things that I will not here mention, all of which are hard to explain.

Reader, how will you understand God? If you say by the Bible, I ask you who agree on what it teaches? but if by following its directions, I say amen, for its first requirement with promise is, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts ii. 38. Now see what next. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." John xiv. 26. Also, see the following: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all



things, and is truth, and is no lie, and even as it has taught you, ye shall abide in him." 1 John ii. 27. See how perfectly all other means of guidance than the Spirit is taken away. There is nothing more fully taught in the New Testament than that the things of God are only known by his Spirit. So the Holy Ghost teaches us our duty to God and man.

In God are two persons and a spirit. The spirit is not a person, but a medium of the Father ; a substance, the essential part of which is spiritual light, and teaches by giving understanding in justice, as if by feeling sight—so the mind has no argument against its word. In further describing the Holy Ghost, the blood in God flows from the mind, and the body is dependent upon the mind for its blood, the mind existing throughout the body, for the Holy Ghost is God's blood. I had shown me a picture of the persons of God. It was a round body, of color like compact mist of water, containing a dark red figure two, of size suited to the body. This figure two was of distinct outline down to the beginning of its lower dash, where it began to grow dissolving until lost in the body about where the dash should end. The color of this body stands for vision, and the color of the figure for mind only. Thus, two minds are in one body, the separate persons being only in mind, each having the same body, and these two minds are one, as the figure two is one figure, being two only in person—the mind of a Father and the mind of a Son. The body is the Saviour principle of God. The dissolving dash of the figure pictures the connection of the mind with the body.

The blood is the life of the body, and as the Holy

Ghost proceeds from the Father, the body, which is Christ, lives by the Father. John vi. 57. With respect to man, for his body and by his body he does all his work. So it is with God, for by Christ and for Christ all things are made. Heb. ii. 10. This body is the power and glory of God, and love and righteousness dwell in it, as heat dwells in fire—it being supremely positive, and contains all the nature of God bodily. Its power to consume everything created by its negative, the devil, is as the power of living liquid-fire, to burn up chaff and stubble.

The second person in God is Melchisedec, the vine, that Jesus was created in the similitude of, for our High Priest was only a man, until clothed upon with Melchisedec, the vine. Until then, only being the Son of God by conception of the Holy Ghost, and in human sameness is still a branch—the human identity of all thus clothed upon, being the branches. The Father is Most High God, whom Melchisedec is Priest of, because in addition to having the same body, is also Father.

Jesus Christ the branch, like other men, had to come to responsibility by age and expansion of mind, before he knew to refuse the evil and choose the good. Isa. vii. 16. So this knowledge was not in him by nature, as it is in the vine, or he could not have felt our infirmities and temptation. "For we have not an High Priest that cannot be touched with the feeling of our infirmities, but was in all points tempted like, as we are, yet without sin." Heb. iv. 15.

Jesus Christ could not have understood the future spiritual changes he had to pass through, only as by obedience he was prepared to learn them by revelation of the spirit. By revelation he saw that the mind, as

well as the body, is of this earth. Then he strove to obtain the Lord from Heaven for a new body, and the mind of the second person for a new mind. The spiritual body completed his subjection to God by coming upon him, as he was prepared to obey its nature ; changing him from glory to glory until he was prepared for the third Heaven. Then all passed away, and mortality was swallowed up of life, the vine taking full possession of mind and body, forming a union, so they were one. Then Jesus was the very God, like unto a son that was with the Father from the beginning, for old things had passed away, and all things had become new, and all things were of God for out of twain was made one new man, which was the Lord from Heaven.

The third Heaven is the resurrection unto everlasting life, and full coming of Christ in person. To help the reader to understand, I give the following comparative simile. Because I have the body and mind of a man, I feel that I am a man, and that my body is me, and where my body is, I feel that I am in the same place, and the feelings of my body are my feelings. Also, the same in the motions of the mind, for it is my mind. Thus all in whom Christ has come in person, feel themselves to be God the Son, who was with the Father from the beginning, dwelling in the space above the earth, because of their body and mind.

When Christ formed a union with my soul, so the old man passed away and I became a new creature—it was like I had been caught up into the firmament above. As the union took place, the Father appeared all around, filled with hidden light, and I knew that I was the very Christ, and could neither die nor sin. I



looked back, back into eternity, and knew I was there with the Father, having neither beginning of days nor end of life, and was his son, owning all things.

The old man had passed away as if it had fallen out of existence as I arose, and I looked back to him, feeling sorry and pitying him, and thought I would like to return into the old man and be married for awhile in the earth before going to Heaven, for I did not understand, and this earthly pleasure in Heaven was not then shown to me. So I tried to return into the old man, and the Lord let me come. After this I understood the scripture. "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Gal. ii. 20. Crucified with Christ in respect to the crossing out of the old man. Nevertheless I live, by retaining the knowledge, memory and existence of the branch. Yet not I, but Christ liveth in me, as before explained. And the life which I now live in the flesh, I live by the faith of the Son of God, for in proportion as we have the Son, we have his justification and freedom. So we live by his faith. Gal. ii. 16. It also applies to us in the middle Heaven proportionately to Christ's presence in us. After returning into the old man, I was one to whom the Son had revealed the Father, Matt. xi. 27, and knew there could be but one God in boundless space, for any God not like this, would be devil. But if like this, he would be the same God.

I was in trouble—I had watched, but did not abide in him. I thought of the foolish virgins and was afraid. Then I remembered what the spirit said

about not coming back again for two weeks, and took courage. But I unhesitatingly, without any reserve whatever, attacked the desires that deceived and brought me back to earth ; and in a few days conquered all, and supposed my mind sealed forever against any thought of getting married.

The two weeks the spirit spoke of had more than passed, when Christ appeared in me in a very strong body of love, with rather distinct outline, being some less in size than my breast, and moved about over me, passing down my legs and up again into my breast, and up my neck into my head. As he came into my head, I saw the truth of the things that made me want to come into the old man again, for the mind of the Lord was upon matrimony, and while in my head I saw and understood that all its pleasures belong to Christ. This time I saw nothing of the Father, neither was there any of that strange, penetrating, grasping feeling, that I cannot describe, which was when the spirit united with my soul. Near this time I had great anxiety about my orphan brothers and sisters, and Christ came upon me and rose into my head and let me see from Oregon back across the plains to the States of Indiana and Ohio, to where they all were but one, and that he had gotten all but that one, situated as he wanted them. I saw Christ the entire distance, as liquid fire, covering and overruling all things. The brother he did not show me, soon after came to the Pacific States.

I felt a desire to preach, for God had told me to teach the divinity of Christ—but not then. And Christ came upon me and showed me that his power was supreme ; that he could accomplish his work at

pleasure, and was therefore not in a hurry. Again, not many days after this, Christ came upon me and pervaded my whole being, administering to me faith, so I could almost speak and know it would be done. I think I saw faith as strong as it could be, and not be knowledge, as it is when we are in the presence of the Father. And mighty Angels came down and held council over me. I knew they were there, but could not see them. To illustrate, suppose you see and know something, and can give your mind to another, then he will know as yourself, without seeing with sight; and thus I knew by the mind of the Lord.

Then the spirit withdrew, gradually leaving me until all gone, and a deep stupor came over me with a state of great inactivity of my mind, and a voice came to me like one whispering in my ear, and said, Maybe you are mistaken about these things. I answered, I cannot be, for I know them. Then the voice said, But stop and consider, for maybe they are imaginations. I answered, Get behind me, Satan, for I know they are not. Then the voice began to argue with me, bringing up optical delusions, and delusion of the brain. Then I cried, Oh Lord, I feel so weak, dull and stupid, that I am afraid I may doubt, save me from it I pray thee, for I am afraid of myself. Then the voice left.

During all these manifestations, I tried to retain the Lord, but he was so foreign to me that my nature would resist him. From the two weeks after I was caught up to the Father, I had been patiently waiting to enter into the Kingdom, for I hoped that I could stand the change; and God did not suffer me to be discouraged through ignorance, for Christ again came and commenced a union with my soul. As soon as he began, I

knew it was to bring me into the third Heaven ; for the difference is very great between this and merely coming into us. As I began to see through the spirit, and the Father come into view, the glory was so great that I was afraid and shrank back—so he left me. Now I clearly saw that I had to be further prepared, and that the Lord came to me this time to give me understanding and courage.

Again Christ came upon me and showed me his care over man, concerning giving and withholding the things of this world, and how terribly heavy apparent misfortunes are sent as blessings to his soul.

Again the Lord came upon me weaker, so I could bear his presence, changing my feelings towards man, making my heart glow with love in real substance, but I could not retain him, and in a few days he had gradually gone, and I was alone. After patiently awaiting for a while, the Lord came again, but not so strong as the time before. This time I retained the body some longer than the last time before, but still my nature would resist it, and soon I was again alone, and somewhat discouraged. In a few days it came again, but still less powerful than the last time before this, and in some over a week it was all gone. Then I thought, Oh, what shall I do—I cannot help resisting this spiritual body. I was in trouble, but I believed the Lord that created could so change me that I could accept him. I trusted in the Lord to prepare me for his glory. After this he came upon me in different ways, and I soon saw his power to so change me, that I could contain him in some quantity all the time without feeling a resistance.

Christ came in some instances, so I thought it a

notice of answer to my prayer, given by touching me much stronger when asking, for in those cases my petitions were granted.

At one time he came and constrained me with great power to ask for the recovery of a sick person, making my heart ache to grasp him in my arms. I felt that virtue would pass from me to him, but I wrongfully resisted the feeling, and contented myself with grasping his hand ; but all was well.

The Father is greatest, and his consent must be gotten. The Son prevails with him, so the Son gives us of himself, that we can ask according to his will, and prevail until we are of age, and come before the Father in person ; then we are one with him. Until then, our power is according to the gift of Christ. So Christ said, "Without me ye can do nothing." Christ's chosen ones, in the beginning of his church, had a delegated power to perform miracles, because of the times, to prepare the way until the indwelling power come.

While Christ is love in body, in this body love are separate natures that are perfectly distinct from each other, which he can give us in any amount from the least to their fullness, and one at a time or more ; but love is common through them all. His revelations are made by giving us of himself, with the separate nature he wishes to reveal, keeping the rest at the time wholly from us. In this way Christ gave me himself, so I which then was, felt my body pervade space, and all the planets in my natural grasp, and strength in my body, like strength of pressure, sufficient to crush them all to atoms. But I was not allowed a movement, lest I swung them from their orbits, for I only possessed



of his body of strength. In a similar manner he gave me, in my breast, his nature that prompts him to create, which was hard to endure, because of no way being given me to act it out. Its prompting was to press into other Heavenly souls, with all the strength of God, and by this pressure mingle our natures, and by pressure bring something forth. By a succession of operations upon me, under appropriate circumstances, I learned God's power to so govern the passions of man, as to make the sex love whom he will, even against natural affinity, and that too, without their knowing any reason for their preferences; but under all circumstances, from the bottom of the pit to the highest Heaven, our will is free.

From the time we overcome until swallowed up of life, we wear Christ as a robe, which is the middle Heaven. So there are three Heavens, one in the Holy Ghost, and one in the spiritual flesh, and one before the Father's face.

## CHAPTER II.

### "VARIOUS CONDITIONS OF MAN."

THROUGH the light and feeling administered by the Holy Ghost, often great excitement is caused. And those who do not control themselves may become tempestuous. By this spirit we test all things, for it uncovers and makes plain the spiritual state of man. The Holy Ghost writes in us justice to the last atom, forbidding any act that can result in the least injustice to any one. By it all imaginations of the heart are

cast down, for they are of the devil. The Holy Ghost does not give us feeling to love and seek the happiness of those who hate and spitefully use us, although persons who know not Christ, may think it does, for by it we are as perfectly just and true to them and theirs as we are to our friends. But this is only our love of truth with the feeling it brings, and is no more like the love of God that is in Christ, than the shadow is like the substance. As Christ comes upon us he becomes our power, feeling, nature, life, strength of mind, and so far as extended through us, our warmth from sense of cold. Our excitable nature passes away, and we are not in a hurry. Christ in men will make them love each other as themselves. The holy kiss will be their salutation, and each will seek the other's happiness in preference to his own.

Man is either of God or of the Devil. He is not of God as long as any feeling in him is wicked. But when he walks in the spirit he is a child of grace, having rebelled against his father, the Devil, and become one of his disobedient subjects. As long as man is negative in nature, he is of the negative, for if he were positive, he could not sin. If man's negative nature is held perfectly obedient to the Holy Ghost, still he is not positive until clothed upon with a positive body, for unless we are as righteous as God, we are unrighteous. 1 John iii. 7.

"All unrighteousness is sin." 1 John v. 17. "He that committeth sin is of the Devil." 1 John iii. 8. "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God." 1 John iii. 9.

In the second Heaven we may have so much of



Christ as to live independent of our body while it is asleep, praising and glorifying God, and at the same time beholding the sleep and rest of our natural body.

It is said in common life, if a man does anything that is an injury to himself, he did wrong. If a man gets angry and kills his horse, it is said he acted wrong and foolishly. So by knowledge, seeing the practical working of things, and men's dependence upon each other, we learn what is best to do ; and whatever conduct the society we live in requires of us for its protection, common sense tells us we should observe for our own interest. Then the requirements of our dependence upon each other constitute a law of right and wrong, that is entirely of this world, and may be perfectly obeyed through motives entirely selfish, and studied as a science, each man excelling in it according to his natural gift and labor. Persons may possess this knowledge of right to almost any extent, and be dead, having no conscience, check or guide to their conduct, except public opinion and their dependence upon man. Thus is fallen mortal man. Without God he cannot either see or do good. All will be saved from this death and brought to a knowledge of God, 1 Tim. ii. 4, for without it could be neither salvation nor judgment.

Understanding given us by the Holy Ghost, makes us responsible beings, capable of doing right through principle. As foretold in Joel, God pours out the spirit upon man, and if he obeys, it will be increased, but if he hardens his heart, love may withhold the spirit to protect him ; for the more light a man sins against, the deeper is the stain. That fine sense of right called conscience is the spirit striving with man.

This the possessor would soon know if he would believe, and be renewed in it, going on from light to light. This sense has many degrees of power, depending entirely on our advancement. So many men might commit the same transgression under the same external circumstances, and no two be alike responsible. Such are the changes in man's understanding of truth, that what he once saw no harm in, a little more light, and he sees it wrong; a little more yet, and he sees it very wrong, and soon the same sin becomes black and horrible to the lovers of truth.

A man that is dead to God is not seriously injured by transgression, for sinning in darkness does not harden the heart, but only deadens the sense of feeling. When a man sees his past sin by conviction of the Spirit, if he does not repent and obey the truth, he endorses it, and becomes guilty as if the sin was committed in light, and he is hardened. So God withholds his Spirit from those who would not obey it, until the time his love sets for their judgment.

Every willful disobedience to the spirit stamps in man a black stain and hardness proportional to the case, for which there is no forgiveness, as it is sin against the Holy Ghost, and the uttermost farthing must be suffered. The closer we stick to God, and the more of his spirit we have, the faster the debt will be paid.

The souls to be destroyed are those who harden their hearts against the voice of the spirit, and go on in disobedience, hardening their hearts as the light increases, until they can commit sin in great light, without suffering as others in the same degree of light would, who are not hardened. If such hardened persons repent of their works and obey the truth, after

they have suffered the full penalty, God will wipe out the hardness and restore them. But if they continue resisting the spirit, as God continues to teach them, they may not suffer much. Nevertheless, they have come to judgment, and are rapidly approaching the land that will consume them, "root and branch," Mal. iv. 1, "soul and body," Isa. x. 16-19. When they think peace and safety, burning destruction will come, for there is nothing in them that can endure the fire. The man thus formed is brought to judgment by bringing his sin in body, the body of his sin, which is the spiritual man formed by sin, into spiritual contact with Christ. Then his spirit is as brimstone in Christ, the fire; and thus he is in a lake of fire the size of his own spiritual being. The righteous receive their reward by the coming of Christ for life instead of destruction. 2 Cor. v. 10, is directly on the subject, but translators have perverted its meaning by italics that should be left out. This verse was a stronghold for those who believe man's probationary state ends with the natural life. But of all the doctrines of man, I think this has the least apparent support from the Bible, for all the principles of our salvation and judgment are against it.

From the appearance of Moses and Elias to Christ on the mountain, and from Christ's words in Matt. xxii. 32, may be seen that the dead live directly on beyond the grave; but they have no self-existing life until they put on Christ. So death and the grave are before them in the lake of fire. They can only live by obedience.

I know God is hid from man beyond the grave the same as here, and there as here, can only be known by his spirit. Were not this so, immediate destruction in

fire would await him at his death. There are instances in which we should pray for persons who have gone to the spirit land. I have been strengthened in such prayers by Christ coming upon me to help.

There is too much open prayer ; by it many are weakened, and their growth in grace destroyed, for words independent of the Spirit are mockish. Secret prayer should take the place of open, for it is hard to speak the mind of the Spirit in words ; and forms of worship are an abomination, but the spiritual struggle is God's delight.

In the fore part of our spiritual life we asked much and often for many things ; but in the latter part we seldom directly ask. Though from first to last there is a steady struggle, but in the middle Heaven there is much rest and abiding power that turns our struggle to enjoyment. This watchful prayer has to be kept up as much as possible in our sleep, or for some cause the wicked one is allowed to touch us. We hate him and seek so much of the Spirit that he cannot approach. With respect to open prayer, every one that walks in the spirit has his guide.

Flee from forms and ceremonies as from the wicked one, for God must be worshipped in spirit and truth.

The principles of Christianity may be readily understood by children, but be very careful not to fetter their minds with the doctrines of men. Teach them that truth is their guide ; point them to their own hearts for its voice, for unless God gives the Spirit the letter is dead. Surround them with peace, kindness and love. Let harshness, anger and selfishness be banished from their sight, and evil never be mentioned among them.

By example and love, bring the young to God, for his Spirit will take advantage of the impression you make on their minds. Teach them from the beginning that they are nothing of themselves, that they may know when the Spirit restrains, it is the great God striving with them in love to save from death. Come to our arms, you little ones that love the Lord, for in Heaven we are all children. Day after day we could die for you, for we know that though your fathers and teachers perish, many of you will meet in Heaven, and pass down together in each others bosom through eternity, bearing the scepter of the Most High God.

By man God teaches man, and persons thus taught are responsible because of the doctrine, for all should submit themselves unto the higher authority that they may arrive to it. As the Holy Ghost is the highest authority for truth, whatever it condemns is of the devil. As none but God is perfect and good, it is self-evident that none but God is capable of rightly exercising judgment, vengeance and recompense. For this reason we are commanded to resist not evil, and do violence to no one. It is the branches on which the fruit grows and leaves flourish, and we are his branches when he has given us himself. As no one can put on Christ until they are taught of God and have overcome the wicked one, it is self-evident that none in Christ can unrighteously condemn or approve the works of any one. Therefore, whose soever sins they shall remit, are remitted; and whose soever sins they shall retain, are retained. John xx. 23. And whatsoever they shall bind on earth, is bound in Heaven; and whatsoever they shall loose on earth, is



loosed in Heaven. Matt. xviii. 18. Therefore, there is no appeal from the decision of those in the middle Heaven.

To God alone is reserved vengeance and recompense, for all in the third Heaven is God. But for this reason the inhabitants of the middle Heaven are none the less protected, but they are the little ones tenderly cared for by the full grown, as children of their own flesh. God always protected his worthies, and not one in Christ perished at the fall of Jerusalem. Even those who have suffered martyrdom for their faith, were not the losers by it, for what God could not turn to good he would by no means permit.

The time for the Saints to take possession of the Kingdom and enjoy the earth, could not come until the people were prepared, for love forbids the light and destruction necessary for the work.

By withholding his Spirit, and the incomprehensible nature of spiritual things to the natural man, and the fall of the Church, God protected from being hurt of the second death, according to his love, and allowed the people quietly to worship the beast and its image until the good time for judgment and temporal government come. Our fight with the beast begins by our refusing to obey any law that requires of us anything contrary to God's word. To God alone belongs all government and dominion. This is why we are forbidden to do anything in defense of ourselves, and why even the slave is forbidden the privilege of war against his master for freedom. Cleanse yourselves, fallen man, for how can God help his enemies. He will let the unjust destroy the unjust, and those who do not believe his word and obey his truth, God will

not defend. The stone (Dan. ii. 34) is already cut out, and with this gospel begins the temporal reign of Christ. So I now show you a beast to worship.

I saw an ox of beautiful, plump and perfect form. Its face was so strong that I could hardly look upon it. Its horns stood up very high, and were of the very deepest, slightly yellow casted dirty color, and were precisely alike in appearance. Because this ox was close to me, I looked twice to see the top of its horns, but for a cause I could not see where they ended. Its hair shone with the robe of the Saints, and was of that color. The dirty color of the horns stands for rule. The cherubims at the east of the garden of Eden, and on the mercy-seat of the tabernacle, also the angels Michael and Gabriel foresaw the need of and give rise to these horns. See explanations hereafter given.

And because of man's faithlessness, I, LEONARD B. VICKERS, do swear by him that liveth forever—who created all things—that from the publishing of this gospel forth, I will not, under any circumstances whatever, appeal to the law of any nation or people for defense of my rights, and that I will yield no obedience to the law of any nation or people, contrary to the dignity of Christ's temporal reign on earth. Before God and the Holy Angels. Amen. And I here give notice, and declare to all kindreds and people, that God will protect our persons and the persons of our children, until they are responsible for themselves, and also our rights and property, by direct punishment, recompense and vengeance if necessary, and the same in our absence and ignorance, as in our presence and knowledge, unless our knowledge is kneeded for the work from the evil works of the unjust, to the



honor and glory of his perfect temporal government on the earth.

The faith we rule by in this government is not like the faith miracles are performed by, but it is simply our confidence in God's care for us, and therefore those who only possess and obey the Holy Ghost will trust wholly in God for defense of their rights, as servants

### CHAPTER III.

#### "COURTSHIP AND PROPHECY."

IN matrimony our companion should be wholly a choice of that nature. So great diversity is there in our natures, that there might easily be but one marriageable person upon the earth, to each marriageable individual of the opposite sex, that would perfectly fill all the requirements of their nature. Still God's care and foreknowledge is amply sufficient to provide a suitable opportunity for such selections to those who have overcome and entered into his rest. Persons thus formed for each other always love at first sight, and do not belong to themselves, but each belongs to the other, and neither have any more right to dispose of themselves, than they have of any other kind of right belonging to the other, and esteemed of equal value. And when any difficulties arise it is as much the duty of woman to prosecute her claim, as it is the duty of man to prosecute his. But the wicked do not own anything, for all things belong to Christ, so they cannot enforce a claim upon the person of another. Those in Christ will be true. But I speak for their

defense in contending with the wicked. Whichever is in Christ is the spiritual head of the other, and in all contentions whatever they require, must be perfectly obeyed to the last item, under dreadful heavy penalties, for they cannot compromise any at all, but must be obeyed as God. They can do nothing contrary to the dignity of God without plunging down from Heaven into fiery torments to worship Satan, whom they loathe. If parents or guardians oppose one in Christ, he will not hesitate to fight them, if necessary, with punishment from God until they yield. All who are in Christ have a right to claim whom they will, for they are the proper judges of natural affinity in this matter. If the offending party, after being contended with in the name of Heaven, and given plenty of time for consideration, so acts that they are forsaken, then their doom is forever sealed beyond hope, and all the true joys of matrimony forever denied them by God's vengeance. So they shall never know the opposite sex, except to their shame, sorrow, anguish and misery. And all who seek such refused persons shall have darkness and anguish, and shall be partakers with them of God's curse.

We can easily begin a battle of this kind without ever having had any private conversation or previous encouragement from the lady, and thus fight it to the end, and cannot be deceived either by herself or friends. In reality, opposition of this kind gives us a superior chance to multiply evidence. A work of this kind has already been done, and one devoted to the curse, that may be looked to as the example to caution others. It was in this work that the stone was cut out without hands, for I was driven to every

position I took, from the first to the last, and had no other remedy. After God sent me forth to pick, he quit answering my questions, and began to reveal future works to me only by figures, and left me to find out their meaning the best way I could, and made me an example for the defense of the smallest gifted.

The system of figurative communication God is preparing, is very extensive, and sufficient to reveal the future works of people that concern us, far more perfectly than language could do.

## BOOK II.

CONTAINING A FULL EXPLANATION OF THE SEVEN SPIRITS OF GOD, AND OF THEIR OPERATIONS UPON MAN, AND AN OUTLINE OF THE PRINCIPLES OF FIGURATIVE LANGUAGE, WITH ITS APPLICATION TO THE FULFILLMENT IN THIS NATION, SINCE THE RECENT REBELLION, OF MOST OF THE ANCIENT WORLD.

### CHAPTER I.

#### THE SEVEN SPIRITS.

WE find men occupying every state of feeling, from utter selfishness and entire indifference to the welfare and happiness of others who do not directly affect themselves, to that fine sense of right which considers atoms through fear of wronging some one. So, for the latter to do the works of the former, would be so contrary to all their natures, that they could not entertain the thought for an instant the feeling on which they depend for happiness being utterly opposed. All observing men can quickly learn that some enjoy sin that would make others miserable. But it should not seem strange that some can so indifferently trample upon the happiness of others, and so coldly disregard the claims of truth upon them, when it is so easy to discover it to be their real nature to so do, and that such work is in harmony with their feelings. This nature may have been with them from their earliest memory, or partly

formed in after life. While the law which forbids lust is forgotten by some, conscience stamps it deeply into the memory of others, so it is ever present on all occasions until ascended above. But how easily to be understood is all this when we know that righteousness and wickedness are spiritual substances, of which the literal law and its literal transgression are only the sentiments. As a sentiment cannot have power like a substance, the powerlessness of the law to strike feeling condemnation to its transgressor is explained, for all direct power is confined to the substance. So man is composed of that which was already in existence, the Holy Ghost being truth in substance, giving a conscientious feeling, and righteousness and wickedness being of God and of the devil. So while man can do in direct opposition to either, he cannot change them in the least, but the most he can do is to resist the one and seek the other, which he must receive as a gift from God or the devil, as the case may be. There appears to be the same difference between a spiritual substance and what we here call its sentiment, that there is between a body and its shadow. The substance of God only can make man feel the blackness of sin, or in any way see its blackness. The weakest and least learned intellect may by gift of the Holy Ghost, understand justice to perfection, while the strongest and most learned head may by human education adopt the basest of principles for its standard of truth ; for a man destitute of God's spirit can be educated to anything. The instantaneous understanding given man by the Holy Ghost of the justice or injustice of every opinion, belief, doctrine, or principle advocated by any one, completely frees its possessor from

the influence of all false ways that this spirit reaches. But further remarks upon this spirit are not here necessary, as it has been fully explained in another place.

The second spirit is that part called the mind, individual and mostly unfeeling nature of man. This spirit speaks by impressions instead of words, and thus answers for all languages. When it is used for clearly visible communication, the distinct successions of thought impressed by it, are beautiful in their easy rapidity. It also reveals by figures impressed upon the mind, and sometimes swallows up into a trance, so all other knowledge for the time ceases. By this spirit God can direct our thoughts and largely control the working of our minds without our having any means of discovering his presence.

The third spirit is love, the spirit of life and spiritual flesh of God. This spirit contains the next four within itself, but can freely act upon man without revealing their presence. Man sleeps soundly, and all knowledge of existence passes from him. He is stunned by a fall or a blow, and conscious existence ceases. When there is no action on him from things outside of himself, a deadness of feeling will exist, so mortality is revealed in all his being, for nothing in him lives an unchanged and self-existent through all surrounding and changes. It is not so with this spirit, for when but little of it was in me, I was thrown from a horse with such violence that a flash of light in my face was all I could afterwards remember of the blow, and while all other consciousness was suspended in me, I felt this love as my only existence, and it was the same unchanged. Chilling cold deadens human feeling, but upon this it has no effect, neither does the in-



fidelity of loved ones or the persecutions of enemies, or any other outside influence affect its nature and presence in us, and its strength depends only upon the amount that has become our own nature by its union with us, and in no way upon surroundings, except we resist its presence to get rest from its prompting, on account of there being none to whom we dare act it out. Blessed with a great fullness even before we are molded to its nature, we, while wrapt in the deepest slumber, live, rejoice and behold the sleep, and watch over the rest of our own body. This spirit, in connection with other spirits of God, places the feelings and work of the blackest of characters under the absolute control of him, without their having any means of discovering his direct interposition in the matter to change it from what would otherwise naturally have followed.

To understand the fourth spirit, separate the feelings of love in man for the opposite sex, and then undegraded by wickedness and aroused from slumber by one for whom there is true natural affinity, they can give no better ideal of this nature in God than human love independent of this love for the sex can give of the third spirit, for like unto the strength of the third spirit over human love, is the strength of the fourth nature of God over its corresponding nature in mortal man. When this spirit is given us, it apparently pervades our being much more extensively than the third spirit commonly does, often extending some considerable into the limbs, and seems to have with it a binding strength. The bulk of the breast is mostly its strongest centre of power, but sometimes another part of the body is equally so. In the latter case, no ex-

citement or burning is experienced, but depth of feeling only, but generally a kind of pervading balance, suited to rest, exists. This spirit is a perfect matrimonial nature, and supremely selfish beyond all possible description, excluding utterly, uncompromisingly the least or most distant approach of the negative or devil principle, and when directed towards an object, just cause for jealousy, creates an indescribable agony. Its feelings seem to extend much towards children, and in its considerable presence in man makes him miserable without some one to embrace and clasp in the arms to the breast, pressure seeming to be a large part of its desire. After having been given much experimental knowledge of its various ways of operation, I was spending an evening where there was a young girl that I had not a serious thought towards, and all the attention I had ever paid her was only through my common good feeling, and for pastime, and the evening passed as usual on such occasions, and no uncommon thought had entered my mind, when as sudden as a flash of lightning, I possessed a love for her, and thoughts so directed as to cruelly shock me with jealous anxiety, and during its stay, her face and neck wherever visible, appeared to glow with electric fire, but before reason could begin to consider the change, all as suddenly left as it came.

The fifth spirit, or spirit of vision, is like seeing and knowing together, and appears precisely like seeing by light in which our eye is everywhere present, for the light itself is our eye by which we behold rights, conditions, possessions and whatever is in existence. All mental vision belongs to this nature, and it acts only in the brain, having no power to give light until it

touches that part of man. The least touch of the third spirit in which it is contained, is felt in any part of the body, except directly in the brain, but there the only knowledge of its presence comes from its vision, so there it cannot be felt. The third spirit always first appears in our inside, so God dwells in us without our knowledge, which shows that some kind of a union has to take place before we can feel him, so he can come into man's brain and control his vision without there being any way of detecting his presence.

The sixth spirit, or spirit of faith, only differs from the third in being faith and love together, or faith composed of love for its feeling. Like the other spirits when they are given to man, it is strong according to the amount united with his nature of the same kind, and may reach to every degree of faith beneath certainty, at which point it is no longer faith. It must be remembered, that the nature in man with which it unites, is of the flesh, and only has a mental head in the brain for its guidance, for on every side the natural men differ in this gift the same as they do in the other natures of the flesh." We find men of every variety of gift and degree of cultivation in the other nature fearful, and always looking at the dark side, never being able to rest on anything but certainties, while others of similar gifts and cultivation in all but faith, seldom see the dark side, always look at the bright, and can go their way satisfied with believing while surrounded with uncertainties on every hand. All men who possess any substance of God in feeling, have a living evidence within themselves, that his goodness will reach to their particular defence and help, and notwithstanding all outside appearances to the contrary,

this belief will cling to them while they possess the feeling which gave it. But those who are cold, dead-hearted and unfeeling towards others, cannot for this very reason see why God should specially watch over the welfare and happiness in this world of all who trust in him. All such unfeeling men, if uninfluenced by religious education and intelligent, are likely to be deists, so through the love with this spirit added to its own nature, its power over the faith of man is supreme.

However largely one in Christ may possess this faith, he cannot use it without intellectual light or a knowledge of God's purposes in the matter, or at least this has always been the case with myself. But this may not have been required before the opening of the mental light of christianity began. This necessary intellectual light for the use of faith is given by the spirit; but the understanding of it was the result of bruising. We will here give an instance: A young friend I dearly loved, and wished would live, fell seriously sick; but I had no fear of her death, because I had plenty of faith and had asked for her recovery, and the spirit had assured me that for her all was well; so as she suffered I asked for her relief and the beginning of her recovery. But this the spirit promptly refused, and no time that my mind turned to God for this could I get the least encouragement. So I thought that for some cause she must for a time remain sick and grow worse. She continued to sink lower and lower, until to all human understanding the last hope of her recovery had fled, and death was soon expected. Then, in no way discouraged or doubting, but beginning to feel anxious, I turned to the Lord to see what all meant.

Then much of the spirit came upon me, and the Father came in such close union that I could almost see his face, and the mind and feeling of the spirit for my friend Isabella was mighty. So I had no fear of her death, and returned home, and not long after the second spirit came upon me and showed me a host of weapons of different kinds drawn in the West against Isabella, all of which had just been slain, so they had become withered and dead, and a sword had become broken and like unto a dead leaf. And I saw a division in the clouds, light and love and loving ones on one side, and coldness and dark clouds on the other ; and saw her have a chance to choose between them. Then I thought the change had come and all would soon be well ; but she had then fled from this world and left her weeping friends to mourn her loss. Until this news came I had never once thought that God did not tell me in what way He was for her, but I had steadily interpreted the mind of His feeling in the way I wanted it to come without once thinking of the intellectual part.

The seventh spirit is the might of God corresponding in nature to physical strength in man. This spirit puts all things under God's absolute control by its ability to crush to atoms all the consolidated matter of space by a single effort, and handle all things by the might of force. When we consider what a being pervades matter and space, alike passing through us and we moving in Him without our knowledge, except He sees fit to reveal Himself by uniting with our natures, it is not hard to see how such a substance possessing such strength of pressure can handle all existence at its pleasure, even from the motion of thought to the



lightning's flash. There seems to be a very slight difference between the love of this spirit and that of the third, in which it dwells, and when given seems to evenly pervade the entire person, existing the same in the extremities as in the breast or bulk of the body.

In the gift of these spirits to man no arbitrary power is possessed over him, and his freedom to will and to act and direct them in his own ways remains with himself. For example, we may possess of the fourth spirit and by this only have a nature and strength of feeling to love with its might, and until our will accepts an object for its direction towards, its only effect will be to increase the strength of our common regard for the opposite sex. But without in any way conflicting with this uninterrupted freedom of will, God can by surrounding circumstances, which are under His absolute control, and by His complete command of the feelings and thoughts, direct what His spirits give when he wishes to do so, and govern in His own way all whose course He wishes to change. Remember the third and fourth spirits always desire an object; so by fixing the thoughts of two persons upon each other sufficiently strong to exclude others from the mind, and no dislike existing between them, whatever depth of feeling is then added in harmony with that state of mind is naturally directed by each towards the other and will take predominance in whatever particular thing placed uppermost in the mind by the second or other helping spirits. The happiness of existence as we arise into the feelings of God, when objects can be found for their enjoyment with, is utterly beyond the reach of the imagination of man, and can only be known by experience. But they



also make him capable of suffering correspondingly great misery. So under many circumstances their gift might only cause sorrowfulness and suffering to such an extent that the man would gladly return for a season from their strength, and even struggle with all his might to do so. Such a similarity exists between the natures of God and of man that the latter may arise into the former without knowing at what point Divinity begins until after ascending high enough to discern all truth.

## CHAPTER II.

### EXPLANATION OF FIGURATIVE COMMUNICATION.

THE explanation of figurative communication, so far as is necessary for this volume, must now be examined into before proceeding further. In this the human body is divided into four quarters, by a back and front half, and a right and left half. Work is divided into two principal classes. The first class only manifests and foreshows by bodies of natural size; the second class really works and foreshows by bodies of miniature size. Every particle of a figure has a meaning, so all of it present speaks. The human form is used much the most, but seldom appears perfect in any part. The feet are the Being in flesh, and the toes are its division into five natures, beginning with the nature of life for the great toe, and ending with strength for the little toe. The legs are ways, and the thighs are desires, and the hips are means, and another part of the body is the fourth nature. The belly is possession,

and the chest is feeling, and the neck is persistence. The hands are work, and the fingers tell the nature it is in. From the wrist to the elbow is the way of work, and from the elbow to the shoulder is desire for work, and the shoulders are means for work.

The head is for work of mind, and the face is for showing work openly. The eyes are mental vision, the cheeks are face to do, the nose is course of action, the nostrils are the inside course, one for the right side, and one for the left. The face about the mouth is the feeling shown, and the lips are its direct or clear explanation or pointed action in substance. With many chances for observation upon the chin, we are yet uncertain about its precise meaning. The teeth are those persons dwelling in the feelings of another; the upper teeth work against the way of the figure, and the under teeth work for its way. The tongue, heart and other inside parts of the person have appeared, but not since we were capable of making good observations upon them. The heart has appeared a number of times, once with all the veins and arteries clustered about it, as perfectly as in real life, and, so far as I can yet decide, it is the temper of the feelings. The head speaks according to its phrenological presence in the figure, and takes various shapes for the same person at different times, always clearly proving the science of phrenology true, and giving great opportunity for observations upon it. Sometimes a head will appear with the selfish propensities so developed as to make it a perfect round, and sometimes almost a hole will appear in the head to show the absence of some principal. A perfect round I have found to be supremely selfish, but no more apt to be unjust than any other shape.

The back and front parts of the person agree, in character of work, with the back and front of the head, one being for intellectual work, and the other for feeling work.

The miniature size of persons, when in simple bulk of round-like shape, varies from two and a half inches in diameter to fully five. In perfect shape of miniature size, the common thickness is fully two inches, and the height fully eight, and the head and face about one and a half inches in diameter, or larger. In natural size the face is used much the oftenest, but is very rarely perfect; generally some part is absent, and the features out of proper shape, or the face marked with different and unnatural colors, or has other figures upon it, and sometimes but a small part of it appears. Parts of a human face, and parts of an animal's face, are sometimes joined for one face, such as a human face with the nose of a sheep, or hog, or the mouth of a monkey. When the mouth of a monkey appears in a human face, the maneuvers gone through by the person in acting out the feeling it pictures, is rather laughable, and clearly demonstrates the figurative power of animals. The lips are frequently drawn up or down at the corners to a semicircle to picture pleasure or dejection. So far we have found the face, natural size, to vary from five to eighteen inches in diameter, and its proportions are as various as those of the head, sometimes being very long, and sometimes becoming a perfect round. Next to the face in frequency of use are the breast and eyes. These mostly appear in a simple bulk, but sometimes they appear in the most perfect form. The rest of the body, when used in pieces, can generally be told at a glance by their shape or con-

nections with other parts, but they possess an almost innumerable variety of divisions. Separate parts without natural form are told by the amount of body in them. The eye, natural size, averages about one inch and an eighth in diameter, and of miniature size about three-eighths in diameter. Sentiments are pictured by bodies less than one-eighth inch in diameter, and the miniature size for them is very small. Sentiment sizes are used for writing, but writing, like all other figures, only speaks figuratively, and is subject to the same degrees of imperfection that other figures are. What appears to be a letter is a word, and what appears to be a word is a distinct sentence. Capitals are persons, places, or things, spoken of or about. Sometimes they are in print and of size, for works of the person, and made of vision bodies. Further than this, the meaning of letters must be told from their size, proportions, distinctness of outline, position, direction and color.

In combinations of work all larger bodies may be composed of smaller ones composed of still smaller, yet bodies either of simple form, or streaks, curves and outlines, to represent that form. Any smaller body may be prolonged to a streak, sufficient in length to measure the depth of another, or describe it by a curve, and thus show the work of one body through another. A figure upon another body is a work used by that body; such figures are often numerous on the breast, and frequently appear upon the face. We have found all long bodies to be destitute of selfishness, and round ones right the reverse of this. Every description of cavities are to receive something, and rounds are for giving. The size of the cavity

tells the description of the work sought. The direction, size, shape, outline and position of the body, shows what done for the purpose. A square, or other figure, having parallel sides, is work to continue, or prevent an end, and a point is to make an end. A frustum speaks of an end in the future. Different shaped figures are known by the amount of body they possess, but allowance must always be made for density, because bodies are often largely expanded to show an indirect or scattering work. From observations, under the most favorable circumstances, I have found numeral figures to be for the extent of work instead of for numbers only. The cross, for delay, change, or to perplex, appears in many ways.

Beasts are used instead of the human form whenever any one comes under government to us, and they are divided up to suit for anything the different parts of the person's picture. Different animals are also mingled, for I have seen the head of a bear with horns upon it, and at another time the head of the same animal with the ears of a horse upon it, turning about to listen in different directions. I have also seen the head of a deer with the horns of an ox upon it. Of all the beasts I have yet seen acted out, the cat and panther are the fieriest and most cutting in their works. Horns always appear to be something used by the figure for defense, and often prove to be other individuals.

Birds are used to picture works of the person itself, or physical action. Such as requires the labors and motions of the hands, feet, body and countenance. Birds are also subject to many divisions, and are often used in parts, or imperfectly formed. The eagle so far



has appeared much the oftenest, and seems always to be used for self-reliant persons who trust to their own ways and abilities. A great variety of birds seem to be used, but amongst all I have learned to hate the chicken most, still so great is the scope of all figures that it may sometimes not be so very bad. The chicken hawk so far has only appeared for such persons as the cat and panther are used frequently for. A lone wing is simply a work which the kind of a wing and its degree of perfection, and its outline, position, direction and color describes. A work like one looking angry, and refusing to notice us as they pass by, is shown by a picked bird that reveals the ruff skin the feathers covered. Sometimes the feathers are perfect, and sometimes neither feathers nor nakedness appear, and still the bird is very distinct. To picture the threatening of a man swinging his arms for fight, the bird makes cock-fight demonstrations in the direction of the work, throwing its feathers open, and its wings from its breast like a chicken, threatening without spurring. If the bird has a neck and tearing bill, he will hang on and try to hurt.

The vegetable kingdom is used to picture the works of the feelings of the natures. The soft or leafy substance pictures work of feeling only, but the hard or woody substance joins with the feeling real, mental strength. The size of the tree always agrees with the body for which it stands, varying from the depth of the breast to very small. I have seen in each organ of a figure of the back of the head, a broad topped foliage clad tree, and notwithstanding this small size all were distinctly formed. Trees sometimes appear forked, as if to represent the right and left divisions of



the head, and sometimes a single fork of such a tree appears, but they are divided up in many ways the same as other bodies, and often the leaves only appear, and sometimes but a single leaf, and the tree takes many different proportions. All the sizes visible about it must be considered, even to the stem of the leaf, and interpreted according to their thickness and length. If a person in a burst of passion from the breast that reveals itself through the expression of the face makes anything known, its figure is a breast composed of leaves of size for miniature works of the face. If a person show their mind in a burst of anger, there will be wood for the substance, and leaves for the expression of feeling, in the manners or countenance, and the size of the tree tells the nature of the work, but without mental substance there is no wood. A figure of a rod with leaves upon it I once had good opportunity to observe the fulfillment of, and it appeared to be a work of feelings and mind for correction, and its old worn dead and torn leaves proved to be wounded and worn out feelings. This rod was of an apple tree. Leaves of different kinds we cannot now take the space to explain. In one instance a weeping willow was used for a work of jealousy. We have had the best of opportunity to observe the fulfillment of vines at several different times, but have never yet received of their fruit in figures, or of any other kind of fruit except the apple. So far we have seen the grape vine used only for the enjoyment of matrimony, and its branches for the offspring. For honest matrimony the vine is coiled in a continuous ring from the center outward, growing larger like the coil of a rope, but for base luteness the vine is straight, or but little curved.

We have received and watched, acted out, many small pieces of vegetable vines like the wild buckwheat, and have seen such like vines coiled around something else fulfilled, and all of them were for love affairs, the embrace, etc. Flowers are visits. We have seen the rose used for pleasant visits of courtship. And the marygold for visits of deserve in the fourth nature. The wild rose we have seen used for a pleasant visit between the same sex.

Colors are an important part of figures, and speak with great power. A deep, dark, lively red, like pure healthy blood, is a work of the second nature. A lively brass yellow is force of feeling, or of any other kind. Blue is work of love. And green is love and force combined. Purple is any kind of strength. Scarlet so far has always proved to be talk, and seems to have no other direct meaning. A pure white is judgment, answering in character to the Holy Ghost. A dirty or smoke color is rule, and is always used when the work is caused by a desire to rule and have its way. A gray white, like the sun, is vision. This last color is much used, and varies from clear gray white to the deepest of black, and is a great uncoverer of deception, for it reveals the precise vision of the person's work. For an example of this, suppose a man promises to go with us to a place, and when the time to start approaches he refuses to start with us, saying, that for a short distance he will go on another road and meet us at a point on the way, aiming by that means to easily avoid going with us at all, then the figure showing his refusal to start with us will be of a gray white, for he saw that he would not go, and his sentiments concerning the way he would go would ap-

pear with the white figure, and be of deep black because all lies, or without vision.

The deep, dark, lively blood red is the only color of all that does not enter into combination with all the rest, and appear in different degrees of depth, but this, however scattering and obscured in the figure by other colors, always remains of the same depth, and purely free from combination with others. Pale sometimes, unites with other colors without seeming to decrease their depth, but only give them a dead cast. Any kind of death is pictured by the pale color. All the other colors unite in different proportions, giving many different degrees of depth and different shades of color, that must be interpreted from the amount of each present.

These figures are seen by the natural eye the same as we see any material substance. Sometimes they appear in the daytime, but nearly always after retiring to bed. When a number of different figures appear on the same day, with a considerable space of time between them, these spaces point out indefinite periods of time between their separate fulfillments in the future. In such cases, as also in nearly all others, the work of the first figure begins sometime during the first day after its appearance, or is then ready to do so on the first favorable opportunity it receives. And if we get its subject or the cause that brought it into existence, then we know how to understand all the other figures revealed on that day, for every thing is divided into subjects and similars, and revealed in classes, so one figure gives a key to all the rest. This key can often be gotten from some of the figures, or very nearly so, without having to wait for observations on the

first. Many things about figures help to reveal the subject, and some figures directly tell it. Among these are certain parts of the body in certain positions, and also the crab, lobster and scorpion. The round flat crab is for the breast. The pinchers and stings of these animals are their leading features. Things revealed, no part of which begin until far off in the future, seek a similar for their explanation in something absorbing our attention at the time chosen for their revelation. We have had a number of our own works revealed to us in this manner.

In figurative communication every part of the room has a different meaning. For convenience of explanation, suppose our head to occupy the centre of the floor, and then observe the following divisions and their names. A perpendicular plain passing through our head parallel with our body, cutting the room into right and left sides, is the divide. A perpendicular plain passing through our head, cutting the divide at right angles, is the line. The room between the line and wall at our feet agrees in meaning with the front half of the person, and between the line and the wall at our head, it agrees in meaning with the back half of the person. A horizontal plain passing through our head, is the bottom, and below this figures seldom go. The room is for the prophet, and the part of it the figure appears in, tells what quarter of him a knowledge of is sought. All the left side of the room is for the works of our principles, and all the right side is for the works of our person, or what we will do. And this too, is the meaning of the right and left of all figures. For convenience we call the front half of the room Conjunction, and the back half Opposition.

Opposition and conjunction walls are third persons used by the figure in its work or conversation with the prophet, but the line is direct to the prophet, although figures at either may direct their work towards the other. On the right or left wall is to keep us from doing as we have been, or prevent us from doing something, and on the divide is to make us do something, so half way between these points are neutral in this respect. When a figure wishes to make us do something, it may appear upon the left wall to keep our principles from interfering; and *vice versa*. Figures at the bottom think we will give them their way in the matter, but at the top all hope of this is lost. The change of meaning from these points is proportional to the distance from each towards another.

Figures often appear at one point and move to another, and sometimes stop on the way to continue their work from another position, and sometimes stop at the end of their course awhile, before vanishing for the same purpose. Such stops are seldom, but figures often change their appearance on the way, or have additions to them after first appearing, and sometimes when they do not change their position, they still move within themselves to reveal some change or internal struggle. A moving figure works with the mind, indicates by the point at which it first appears, and arrives at our mind on the line at which it stops, and comes to the position indicated by the room where it vanishes. The velocity of the movements reveal comparative time, which is long or short according to the nature of the work to be accomplished. No time pictured either by the velocity or distance moved, or by the space of time between the appearance of different



figures of the same class, is definite to human understanding, for the carefulest of observation with a good time-piece and the best of chances for trial, have led me to abandon all attempts to discover future times by figures.

When a figure faces down, it works to have its way, or get to where it can do so, but facing up works for our way of doing. Facing the divide refuses to let us rule, but facing from it grants us full sway in the matter. Facing the line is for ourselves, and facing from it is for third persons. The change of meaning from these points is in proportion to the angle of change in the direction faced. Works intended for perfect harmony with our own in every direction, could not be revealed by figures, because the nearer the approach to that the more directly from our head would the figure face, until all its outline would be swallowed up in the direction, and nothing remain. This explains the face direction of a long, round body, for such I have always found to either face downward or horizontally, unless changed from this by outline.

Figures generally have a direction which shows the tendency of their work. This is a very important part of the information they give. When their direction is upward, like a man standing upright, it shows their drift towards coming under our control, but when the direction is downward, it is right the reverse of this. When directed towards the divide, they contend with us, but when directed from it, their tendency is to let us rule them. When directed towards the line, their tendency is towards our own mind, but when directed from it, their tendency is towards third persons. A point directed up, is to make an end of coming under



our control, so directed downwards is the reverse. A point directed towards the divide, is work to end contending with us, and directed from it, is to end our ruling in the matter, and directed towards the line is to end something about ourself, and directed from the line is to make an end about third persons. The variation of meaning from that of these directions is in proportion to the angle of change from one point towards another.

The outline of a figure is one of the most important means they have of revealing work. When the outline is perfectly distinct in every direction, then the work of the figure also is. But just in proportion as the outline departs from precision, does the work also depart from outline direction until all is confined to the face and drift. The outline work is distinct from all other, and must not be confounded with the drift when both are in the same direction. To see the importance of an outline, suppose a figure directly on the divide, then it would be aiming to make us do something, but as long as its right and left outlines are perfectly distinct, our principles and works are given absolute sway over the person, but the instant these become lost and dissolving, neither are any longer regarded. The meaning of the different parts of the room explains the outline in different directions.

The natural gifts in the flesh are fixed, and cannot be changed either by education or habit, however much their false and unreasonable action may thus be destroyed. Some have so small a gift of cheek that they can hardly look a man in the face in any important affair or trying circumstance, while others can have a face for almost anything. This gift in man governs

the amount of body in a figure for work of the face. The feelings of some are very easily excited, and they quickly give way to the impulse of the moment, while others are always very cool and considerate under all circumstances. This gift governs the amount of body in a figure for the breast. Some who are very cool in their ways, have a countenance so expressive that it reveals all their feeling, while others, very excitable, have an almost expressionless countenance. This gift governs the amount of body in a figure of miniature size. The great difference in the amount of substance used to reveal the different individuals by their gifts, gives an easy but not certain clue to the one the figure stands for, for two may be so near alike in some gift, that we cannot always tell the difference. But so extensively have we been informed of future events in this way, that all our familiars quickly became well known to us in figurative language.

A knowledge of the future when it is dark is a cruel burden to be borne, that blissful ignorance can remove far from us and let hope lighten our way onward, until we are prepared by gradual wear to far more easily endure its weight. My heart swells with gratitude for this blessing upon myself in the past, and the almost innumerable blunders I have made in finding my way to a tolerably correct understanding of the general principles of figurative communication, many of which were extremely mortifying at the time ; all sunk into significance when compared with this great support of myself in the greatest trial of my life. These figures had appeared to me some for many years, and in one instance, when sick and discouraged by medical council, they gave me a remedy by which I

was quickly healed, although at the time its use was nearly guessed at, and tried through experiment to see if the figure was for this purpose sent as an answer to my prayer. In the beginning of A. D. 1861, they first began to appear in perfect human form. This at first I did not know what to make of. One with a walking-cane in his hand, and with the sharp ears of a fox upon his head, turning about to listen in different directions, and also with a very selfish looking head and face, importantly stepped up, that I thought must be a devil sure. Another figure consisting of a bed, with the appearance of a person covered up in it, and a man in a position to retire, that looked so sneaking that it disgusted me, appeared near the same time on another day. This made me think that there could be no good in them, and I wondered why I was bothered with such trash. But they continued to come, and some that were easy to understand I could not mistake the meaning of, and before the year closed I well knew from whence, and figures became my daily study. They seem only used to uncover and reveal things necessary, or well to know that we cannot by human means at our command discover, and are not in any way intended to decrease our dependence upon each other for common information. But much writing will be yet required to make this figurative communication easily understood by new beginners at first sight of the figures. No language can in any degree speak with the precision of these figures, for every shade and degree of feeling and action, and purpose, is by them uncovered to view.

We may now, from the unchangeableness and perfection of God, set it down as a fixed fact, that what-

ever rules for the interpretation of figures are developed by this short-hand write, are fully applicable to the figures of the Bible. But before proceeding to their explanation, we must further consider figurative divisions, and the arise of figurative numbers, and how we may get subjects from them. I will begin this by giving one of them I had a good opportunity to watch the fulfillment of.

A figure eight, each ring of size for a large face, and of thickness for miniature work of vision, appeared upon conjunction wall half way up and one-third to the right, leaning sixty degrees from the divide. Then arose in the center of the lower ring, and extended rapidly up into the upper, there dividing into two parts a body of thickness for miniature work of a man, and of length for his face. So far all of light gray color. Then a deep, black cross appeared upon the middle of all, representing the same face in work of vision. This is a figure which gives its own subject for the figure, eight declares all to be in that extent of divisions. So we must hunt a unit that admits of a division into eight parts for its explanation, and these eight parts making one unit must be composed of two persons joined together, because this figure eight is composed of two rings made together. Now as all figures are about man, we must go to him for the figurative numbers, which in this case we find to be the six feeling natures and two minds contained in matrimonial life, where two joined together make one, as man was created before planted in clay. So the subject is matrimony, and this the fulfillment of the figure, made indisputable. So we may take it for a fixed fact that the number eight if rightly interpreted here,

must whenever used figuratively in the Bible stand for matrimony.

We have also had the figure seven appear to us, and have found it to stand for the seven natures of one man.

Considering the brain separately, it is clear that each nature of the flesh must be there provided, for which, with the first nature, would give for it six mental heads, one for each sensitive nature. But we find all the phrenological organs double, thus dividing each of the six into two parts, one for the right side and one for the left. So these explain the figurative twelve. And these twelve mental heads of the brain are again divided into back and front, or feeling and intellect, thus giving rise to four sixes, one six for each quarter of the person. All of which agree with the figurative meaning of the four corresponding quarters of the room. These four divisions of the body give for the five natures of the flesh the figurative number twenty in four fives, and the right and left division gives the figurative number ten in two fives. Now there is but one way in figurative language to describe the separate work of each quarter of the brain, and that is to consider each a separate creature, and then because each one of the four has an individual work to perform for both itself and the other three, it must have four faces and four wings, for but one character of work can appear through the same figure, or part, and for every change there has to be a new one. The next important part of the creature for the four quarters of the brain would be the feet, to tell the true nature of their being. Each must have a right and left foot, to show the distinct right and left divi-



sion of the head, and each foot must be divided into two parts, to show the less perfect division of the two sides of the head into back and front. So the feet would be like the feet of a calf. The kind of faces each would have can easily be found from the brain, for it is self-evident that each one would have to have the same faces of the brain itself considered as a unit. The back and front of the head are by nature under government to each other, but there is a remarkable difference in these governments, for the intellect lives on the substance, and is king of the governments of the brain. And so may have the face of a lion, while the back of the head in work has to be guided by the word of the intellect, and lives on feeling. And so must have the face of an ox, or of some animal guided by words that lives upon vegetation. The right and left sides of the brain are so organized as to act independent of each other, and consequently are not naturally under government, and so cannot have the face of an animal. So the left side, the one for principle, would naturally have the face of a man. And the right side, always being for work of the person, would have to have the face of a bird. So each one of these creatures for the brain would have these four faces, and their wings would have to be connected in pairs, two and two, to show the close connection between the intellect and feeling quarters on each side, and the distinct division between the right and left. The right and left of four such living creatures might, to all appearance, depend upon the position from which they are viewed.

The five natures of the flesh, from which arise ten of the mental heads of the brain, are so interwoven in



the body that one appears in the other, so they cannot reveal their work in the four quarters by distinctly separate figures, but must take the form of four bodies, like a body in a body, still each of these bodies may have complete forms of its own. Suppose for an illustration, that we want to picture the work of the flesh, natural size, simple selfish form, by its work miniature size, then the figure will be a ring of thickness for miniature work of man, and of diameter for manifestation of his work. And the variety and number of works that may be used by another figure take in so many figurative bodies that this wheel may be filled in an almost innumerable variety of ways, even to that of hub and spokes if desired, as we know from figures we have already seen. And the four quarters of the flesh would give four of these wheels like a wheel in a wheel. So adding the figures for the body to those for the brain we have the curious creature seen by Ezekiel, and also part of the key to its important prophecy given there, with a similar for its explanation. We will now apply the principle of figurative language to the explanation of man's creation and development given in the first three chapters of Genesis.

### CHAPTER III.

#### ON THE BIBLE ACCOUNT OF CREATION.

Theologians, giving credit to St. Paul concerning types, shadows, and figures of the Old Testament, and acknowledging of divine origin the highly figurative

book of St. John the Divine, give one common consent that, for some cause, God has seen fit to largely communicate to man by figures. But, after agreeing thus far, the importance of these figures is lost sight of, in the general contradiction and confusion as to their meaning. But the keys to figurative language are now given man; and we will give the reader a peep into their prophetic records.

Adam, the first man of the Bible, was made of dust of the earth. Dust as a figure, is of size for sentiments (see page 40); and we have shown (pages 37-40) that man's form is used in figurative language to manifest his sentiments on some one subject, and not for any part of the man himself in substance. So Adam was of red earth, because that color prefigures personal mind. Then, as Adam was taken from the ground, it must prefigure the forces of man in substance; so all the descendants of Adam must prefigure works springing from the work typified by himself and Eve. But, as a figure, Adam could only typify manifestation of sentiments of God, because he was said to be made in the image and likeness of Him, so even Jesus of Nazareth could not have fulfilled the work prefigured by Adam. As he made no discovery to man of God's sentiments of civil rule for protection of the generative force of man, any further than contained in the Holy Ghost and spirit of life, so matrimony, a prominent part of Adam, was by him virtually ignored. And Jesus, by being one of a figurative nation, became himself a prophetic figure of a certain character of work in a man. The Israelitish nation, throughout its generations, pre-

figured works of one man, and Jesus by his death and resurrection, prefigured a death and resurrection of a work in civil life we will hereafter explain. This typical work of Jesus explains why he confined his work to his own nation, and said the children must first be fed; and also accepted and confirmed the Jewish notions concerning Hades, the subterranean place where was located Paradise, called also by the Jews "Abraham's bosom"—and where was located the terrible lake of fire for the wicked (see Josephus on Hades). Because the different characters of work of sentiment live in our feelings of the flesh, typified by the earth after they die or are slain, and may, by return of similar circumstances or more favorable surroundings, again revive and become eternal; but all such works of sentiment cannot thus revive, so some of the Jews rejected the doctrine of the resurrection to prefigure this.

That the account of creation in Genesis is figurative, we can finally prove beyond a reasonable doubt; but the proof only becomes irresistible as we advance in explanation of the Bible. To discover the subject of each day's creation we must find a working force of God for each day, that has nothing in common with the force for any other day's work; or some of the works of the different days would be alike in nature; and all these different forces united must complete the being of God, for no part can work without support from the rest, and all are required to make a being in his own image. So, the days of creation being seven in number, the work on each one must be explained by some one of the seven spirits or funda-

mental forces of Man. We find that, on the third day, vegetation, the only appearance of life within the earth visible upon its face, was created ; so man's visible works of feeling hold the same relation to his living body that vegetation does to the earth, thus agreeing with our definition of it. So God, to show himself the original creator of such works of feeling, informed us that he made every plant before it grew. On the fourth day, the sun, moon, and stars were made. Now it requires but little thought to see that all mental light is developed by the generative force of man, and for its benefit ; so the work of this day belongs to that Spirit of God. This explains why the sun, that holds the earth in its orbit, was not made itself until three days after the earth was formed. Man's mental vision holds the mental light of all his seven forces within its composition. So the light of the sun, to prefigure this, is divided into seven fundamental colors. The personal force that does the communicating, reflects the light of our mental vision as the moon reflects the light of the sun ; thus making the moon a figure for the mental light thus given. And the stars accurately typify the mental light of the smaller forces arising from divisions and combinations of the sensitive forces. The firmament in which these planets are placed, nicely typifies the brain of man, created destitute of feeling, to give freedom in play of thought ; and divided into phrenological parts for different characters of mind, having their mental lights typified by different constellations. On the second day God created the firmament in which the luminaries were set, and said : " Let it

be in the midst of the waters, and let it divide the waters from the waters ; and God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament." If the solid earth is a figure for the flesh, then the water must be a figure for the personal force of man, existing only in mind ; and Rev. 17 : 15 proves this to be the case. So in the brain where this water abides, must be the firmament here created, that divides the waters, or mind, from the mind, by its different phrenological parts. In figurative language, that which is below controls the action of that above (see page 47). So, if our definition of this day's work is correct, God's division of the water under the firmament from those above it must appear in the phrenological organs of the brain. So we find, throughout the head, all controlling mind placed beneath, as in Destructiveness, Secretiveness, and Cautiousness ; Destructiveness below, then Secretiveness next above, because given action by Destructiveness ; and Cautiousness next above them both, because given action to by them both. Or, as in Amativeness, Philoprogenitiveness, and Inhabitiveness, Love of Children coming next above Amativeness, because dependent upon it for action ; and love of home coming still higher up, because made necessary by both the other faculties. And with similar accuracy, we find the intellectual organs located ; and the organ of veneration we find in the top of the head, because every other organ of the brain adds to its sphere of action, so the application we make is faultless. On the fifth day, the waters were made to



bring forth their living creatures. The only active or living works of man that live only in the mind typified by water are called into existence by mental vision, as one can quickly see ; so the living creatures of the water prefigure works of sciences ; and this day refers to extent of work in development of man's mental vision. So Jonah, whose figurative work, we understand, was swallowed up by the great fish, to show that a certain character of work he prefigured would be swallowed up for a time by a great work in the science of figurative language. I believe all theologians agree that beasts typify governments. Now it is at once self evident that no character of man comes under government to any kind of work, except by his faith concerning it ; neither will he manifest his sentiments, except by direction of his faith. So, the day God created man and beasts must typify extent of work by God for development of man's faith ; so, here Adam was created in the likeness of God to begin the development of religious faith from his manifestations. Before beginning any work we should determine whether it is right to do so or not. So, the creation of judgment, to determine right and wrong in principle would come on the first day ; for nothing can be properly commenced without its consent. But, until our judgment is made like God's judgment, by being created in its likeness, it gives the flesh no valid or fixed form of action. So, in this day the earth was without form, and void and darkness existed upon it, until God gave mental light for judgment by commercial pursuits and conflicts. Mental force for works in strength cannot come



until the other forces of man give support and direction to his strength ; so the typical day for its development comes last ; so on this day God finishes his work and rests. Thus, you see, that the account of creation, taken as a prophetic figure of the creation and development of man, is without a single exception, sound, sensible, clear, and strongly proven by its internal order and completeness. It also confirms, as far as it reaches, all the definitions of figures we gave from observations on figures to ourself. But, if taken literally, we encounter the following difficulties :

*First.* The six days' work of creation are clearly proven by their Bible context, to each be a period of twenty-four hours ; and the science of geology proves to a reasonable certainty, that God took many thousand years to make even this earth.

*Second.* The genealogies of the Bible prove that Adam was created only about six thousand years ago ; and there are conclusive evidences in the monuments of Egyptian worship, and in recent geological discoveries, that man has existed upon this planet for over twenty-five thousand years, if not for hundreds of thousands of years.

*Third.* God, by the firmament, divided the waters that were above it, from the waters that were under it ; and then made and set the sun, moon, and stars in this firmament, as if this planet was the point of first importance in all creation, and other things so dependent upon it that some of its waters had to be sent far beyond planets much larger, and fully as well watered, even beyond the milky way, and most distant fixed stars.

*Fourth.* The waters were required to bring forth the fowls that fly in the open firmament of heaven, and they obeyed in violation of all the laws of such life existing since Adam, or at an earlier date, as fossil remains indicate.

*Fifth.* Difficulties in the way of taking the Garden of Eden literally, as it cannot be reasonably disconnected with this account of creation. In this garden was the tree of life, and the tree of the knowledge of good and evil. Curious vegetation, if taken literally. Curious to think of a snake literally conversing with a woman, to persuade her. And curious, also, to think of a garden watered by a river rising up out of its midst, that Josephus, who had access to many sacred writings not contained in our Bible, says ran round about the whole earth, and then was parted into four heads; and both Josephus and the Bible, make these four heads the rivers Ganges, Tigris, Euphrates, and the Nile of Africa; all of which have now been traced to their sources, vast distances apart. But, how natural is all this when considered figurative prophecy; for then the manifestation of feeling in mental force, that never dies in the spiritual flesh, received of God, gives the tree of life, the leaves of which, in the New Jerusalem, are for the healing of the nations, because of the love they show. And a work of feeling in mental force in judgment, when possessing the Holy Ghost, is the tree of the knowledge of good and evil. So, the first pair, created in the likeness of God, were only forbidden to eat of the fruit of works of feeling in judgment, which would be the punishment or change it produced.

The serpent prefigured a character of man under government to possess, because it is nearly all belly, and is organized accordingly. So, in the fulfilment of this figure, Eve was deceived by a desire to possess, for supporting food, the fruits of a work to punish for crime in Christ's civil reign, because she was taken out of Adam, who was made in the likeness of God. All this was accurately fulfilled in our commencement of Christ's civil reign. The river arising out of this garden speaks of the mind arising up from the feelings of the flesh, and becoming divided into four heads in the brain, by the intellectual organs being located in the front half of the head, and the feeling organs in the back half; and by all the organs being double, to give one half for works for principle, and one half for works for the person. This definition of the river explains why the best authority says it ran round about the whole earth before it was divided. So here is one key to the figurative meaning of the countries through which these rivers flow, because from the camp of Israel and the Tabernacle, and the account of these rivers given in Genesis; and from the fulfilment of many figures of the Bible, we learn that the East is used for works of principle, and the left side of man; and that the west is used for works of the person and the right side of man; and that the north is used for feelings, and the back half of man; and that the south is used for intellect of principle and work, and the front half of man. So, the Tigris typifies mind for principle, and the Ganges typifies mind for intellect of principle, and the Euphrates typifies mind for feeling to work,

and the river Nile typifies mind for the intellect, or time and manner of work. And we find the nations of Europe, Asia, and Africa, to be prophetic figures of characters of work in this nation, now mostly fulfilled during the last few years. And by the frequent use of these rivers, countries, and nations as prophetic figures they so often sustain and prove each other's use, that an irresistible network of evidence of their meaning is finally given.

## CHAPTER IV.

### KEYS TO FIGURATIVE PROPHECY FOUND IN THE DIVISIONS AND COMBINATIONS OF THE SEVEN FORCES OF MAN.

It is self evident that every particle of force within a man, strong enough to prompt him to manifest its sentiments, would require a being of work prefigured by the feet; and a walk prefigured by the legs; and laws of action prefigured by the loins, or generative force; and a possession for support prefigured by the belly; and a work of life prefigured by the breast; and a persistence prefigured by the neck; and a mind prefigured by the head; and an open manifestation of these things, prefigured by the different parts of the face. As all moral, religious, civil and individual works spring from the seven fundamental forces, namely: Judgment, Individual Mind, Life or flesh, Generation, Vision, Faith, and Strength, it follows that the natural numeral order of these forces, which order we find clearly manifest in lar-

guage, in the seven messages to seven churches in Asia, Rev. 1 : 3, and also manifest by easily understood figures in the account of creation. Gen. 1 : 3 gives a key to the seven horns, seven eyes, seven lamps of fire, seven seals, seven trumpets, and seven vials of wrath of Revelations, by showing from their nature and numeral order, the meaning and work of each number of figures. And it also follows that to interpret as figures, the vast number of different works recorded in sacred and profane history, each of which must have been prompted by substances arising from some division or combination of these seven forces, we must discover a means of determining the precise nature and combination of force each prefigures the work of; and for this we will now give the general rules, with some of their applications.

As the six sensitive fundamental forces must each have mental force of its own, and will develop mental light by its own action and for itself, they give the brain six different characters of mind, or mental heads, and these explain the six cities of refuge in the Holy Land, by their tribal relations. But the distinct right and left divisions of the brain, that makes all the phrenological organs double, to give one side for work of the principles, and one side for work of their persons, divides the mind of each of these mental heads so as to give twelve complete divisions—six for the principles of being, and six for their persons. As five of these mental heads draw their mental force from the five different natures of forces in the flesh, each must draw from a different character of the flesh like in substance to itself, thus showing ten divisions



of the flesh, five for works of principles, and five for works of their persons. So twelves and the characters arising from them, are mental forces; while tens and the characters arising from them are characters of feeling of the flesh. These twelve mental forces give the figurative character of each of the twelve divisions of the Holy Land, and of the twelve tribes of Israel inhabiting it. The figurative character of each tribe is gathered from the numeral order of the birth of Jacob's twelve sons, and from the order commanded to be observed in engraving their names in the two stones upon the shoulders of the ephod, interpreted by the numeral order of the seven spirits or forces of God. The twelve apostles of Jesus gave one apostle to prefigure his work by each of these mental heads, apart from its unit of character, and thus gave the mind, Judas and other noted apostles as figures represented the work of. Also the twelve princes of Ishmael, and the twelve gates of the holy city, are explained by these twelve mental heads or divisions of mental force. The gate of the city belonging to each division is found from the order in which the Israelites marched and encamped by God's direction while in the wilderness.

The ten divisions of the flesh interpret the ten generations of the antediluvian world, thus giving a correct idea of Adam as a figure, and of the generation of Noah. These ten divisions also give rise to ten different classes of law for protection of the flesh; five to prescribe principles, and five to prescribe works of the person. These ten classes of law are prefigured by the ten commandments, written on the



two tablets of stone while Moses was on the mountain communing with God. The commands themselves prove this, by five of them referring to principles, and five of them to works of the person. But these two stones indicate a back and front division of man, as they were written on both sides; and there must be a means of determining the time and manner of acting towards second persons, and this requires intellect apart from the stronger mental feelings. So, in figurative language, man is also divided into a back and front half, but less distinctly than into right and left halves, as the writing upon the stones, and the location of the feeling organs of the head in the back half, and the intellectual organs in the front half, by their merging line of division, show; and also the rest of the body. So the back and front of the brain, by drawing their mental force from different substances of the flesh, divide the flesh into a substance furnishing mind for the feeling organs, and into a substance furnishing mind for the intellectual organs. So each side, thus divided, has in the brain twelve different characters of mind; and in the body ten different characters of flesh or feeling—making, in all, four sixes in the brain, and four fives in the flesh. These divisions, and the forces arising from them, we call second person extent of forces, because required for action towards second persons or objects. The four quarters thus formed give the figurative meaning of the four quarters of the earth, and heaven as used in figurative prophecy. These twenty-four different mental forces, and their seats in the brain, give the different characters of the

twenty-four elders and seats seen by the Evangelist in and about the throne of God. The twenty-four courses of the priests and musicians of the temple, and the twenty-four kings of Judah that reigned in succession next after the Judges, are also interpreted by them and their own period. The character of each one is gotten by counting down through the divisions for principle first. As every one of these four sixes of the head modify some work of every one of the four fives of the flesh, they multiply together, making 480 different additional characters of forces. But every one of these four sixes modifies the action of every other one of them; so the twenty-four squares itself, making 576 additional characters of force; and the twenty of the flesh does the same, thus giving 400 more. But each one of these four hundred of the flesh is subject to modification by every one of the 576 of the mental head; thus giving 230,400 different additional characters of force. But a little thought proves that each number of a quarter modifies the action sometimes of every other one of its own quarter; so the numbers of each quarter square themselves, giving 36 for each quarter of the brain and 25 for each quarter of the flesh; so their modifications of each other throughout the squares give 20,736 for the brain, and 10,000 for the flesh. And the modification of each one of these mental characters by every one of the ten thousand of the flesh gives 207,360,000 more different characters of force. But a multitude of forces, different from any yet given, are required for works concerning third persons, as when we act concerning God, or human

agencies and means. In such work, we have for mental forces the back twelves multiplied by the front twelves, and their product multiplied by the twelves on the left side for works for principles, and on the right side for works for persons—making 3,456 additional mental forces ; and by the same necessity we get 2,000 more forces of the flesh ; and by the modification of each one of these third person forces of the flesh, by every one of the third person forces of the brain, we get 6,912,000 more new characters of force. Already, the different characters of force we have given number over 214,500,000 ; and still we have the square of the four third person twelves of the brain and their product, and the same of four third person tens of the flesh, and the modifications of these characters of the flesh and brain by each other, which makes the whole number over fifty times the present population of the whole world ; and yet we have not given one single character for the personal force of man represented among the Israelites by the tribe of Levi. This would add about one twelfth more to the number. And there are yet vast armies of forces arising from modifications ; such, for example, as created the forces the 144,000 that stood on Mount Sion with the Lamb (Rev. xvi.). Prefigured works of this number, you will observe, arise from the square of twelve first person mental heads of the brain, modified by a third person extent of divisions in the flesh, arising from the back front and one side ten ; thus showing the same modifications between first, second, and third person extents of divisions that exist within themselves. And all these

different characters of force are not only demonstrable, but self-evident, in the very nature of man. And, whether every one of them in man is strong enough to cause action that would require a man to prefigure the work of, or not, is immaterial to our object ; for, doubtless, all such forces in God are sufficiently strong to require a human lifetime to prefigure their works on an important subject in commencement of Christ's civil reign ; so, by God's presence in man, they may be so in him, if manifestation of their sentiments is needed.

We find man so constituted, that every important subject he gives his full attention to, calls into action more or less of every force within him ; so the same forces may be brought into action by many different divisions of the same subject, when it is extensive enough to include work for every important force of man, as in civil rule ; and thus multiply the human being required to prefigure their works a vast number of times, and require ages to complete the figures fulfilled in a few years' time. Such has been the figures giving a prophetic history of the commencement of Christ's civil reign on earth ; and in it the reader will see the necessity of all these divisions of force ; because, to add a history of the civil and religious life of man at its commencement, vast hordes of Europe, Asia, and Africa, from the deluge down to the present, are taken in. But the countries of some we cannot speak of in this volume.

## CHAPTER V.

THE ANTEDILUVIAN WORLD, DELUGE, AND NOAH'S ARK,  
AS PROPHETIC FIGURES RECENTLY FULFILLED IN THE  
UNITED STATES OF AMERICA.

Josephus speaks of a tradition amongst his people, handed down from Adam, foretelling a destruction of the world once by water and once by fire. But why did the water come in the tenth generation, when, by coming at any other time, the antediluvian world could not, as a figure, be confined to works of the ten divisions of the flesh, for which the ten classes of law are given—thus leaving mental characters of work only for destruction by fire? I think the reason is clear, because all works purely of the flesh are destructible by the mind water prefigures, while mental characters of work developed from settled convictions, to which the mental feelings are molded, are only destructible by consuming and decomposing condemnation. So this burning is the fire by which the old moral elements will melt and pass away, and then a new flesh and mental head, made out of God, and prefigured by the new heaven and new earth, will come into existence (see page 260). But this tradition, the last part of which every one is familiar with, shows that the character Adam prefigured work of, must have a knowledge of God giving the sentiments prefigured by this tradition. The proof we have given in another place, that Adam prefigures work of a character manifesting sentiments of God, proves that the character he prefigures the work of must possess the spiritual flesh of God containing these



sentiments in substance ; because we have shown, by the numeral order of the seven fundamental forces, that the principles of this flesh come first in order of the ten divisions of it prefigured by the ten generations beginning with Adam. So the man that first manifests the sentiments of this flesh, must thereby and therewith fulfil all the works prefigured by Adam and his surroundings ; and from such a man, as from the flesh and life of God, must spring all the different characters of work prefigured by all the descendants of Adam.

As each generation of the antediluvian world prefigured the works of one of these ten divisions of the flesh, only those characters of work for works of the person in strength, for strength in civil rule, were to be destroyed by personal mind ; and even not all of these, because, over five hundred and ninety-nine years of the tenth generation passed away before the deluge came. God ordered that the mental lights created on the fourth day should be for signs, and for days, and years. A Jewish year was twelve months of thirty days each. This gave it a month for each one of the twelve mental heads of the brain, and one day's extent of mental light for each number of the three tens of the flesh for third person extent of work on the side ; so one year gives a third person extent of mental light throughout the twelve mental heads of the brain on any one subject under consideration. And this extent of sphere and light for the work of each division of the flesh, indicated by the ten generations, modified by each other so as to square them, makes one hundred years. But, in figurative lan-



guage, this extent of mental light must be strictly confined to some unit of work; and the six hundred years we are now interpreting must also complete the number of parts some unit of character of force is divided into, for complete minor units of character. So they are, this one hundred years, combined with each one separately of the six primary mental heads of the brain. So, to prove the figure, the last day of the last year was the last day Noah remained in the ark; and the following day began his life on the post-diluvian earth. So, because strength is the last in numeral order of the divisions of both the flesh and mental heads, we find from calculation that the last year of the six hundred is, in civil rule, the subject of all the figures of the Bible, a full mental light for works of the person of the government in strength of the flesh, directed by its full mental head for strength—as seen at the close of the rebellion for the first time in the history of this nation. Because never before was there mental light for such works for strength; for, always before, State's rights held in check, and other forces of man were used for the purpose. But we had been at work, and by several hundred books had prepared the fountains of ruling personal minds for their opening against the use of strength of the flesh for strength of the flesh in civil rule when thus undisputed. And long will yet sound in the mind of those who watched the sentiments of those days, the howl that went up for punishment of conquered rebels, when President Johnson extended to them the right hand of fellowship. And also long will be remembered the agonies in which that howl

died out, before the deluge of mind against it that even saved Jefferson Davis, as soon as the officials dared an account, if the people let him go free. But the waters of the deluge prefiguring this did not begin until the seventeenth day of the second month of this year ; so work of the person in strength of the flesh for strength of the flesh in mental light concerning third persons were allowed for the principles of judgment, and for the principles of life to the end of the sixteenth division of light the day for the right intellect of life.

The Ark was three hundred cubits long, by fifty wide ; and thirty high, and was divided into three stories. The units of the square of each, of the four fives of the flesh required for works concerning second persons do, when combined with each one of the six primary mental heads of the brain, give the superficial units of measurement in the bottom of this boat. So, whatever forces its height prefigures, must be controled by these forces of the bottom, acting towards second persons for first persons, (see page 47, et seq.) concerning relative height. And the height of the Ark was made by forces for works of the flesh concerning what third persons will do for works of the person, because, all this work is for the person, and the three tens for such work on one side, give the height of the Ark. The different forces arising from the combination of each unit of the bottom of the Ark, with each unit of the back ten of the flesh, gives its first story ; and in like manner, the front ten gives its second story ; and the right side ten gives its third story. So, the Ark possesses capacity for the great-

est extent of works towards second persons in mental forces for first person, in such a manner as to control works of the flesh in strength concerning what third persons will do for works of the person, as in works of strength toward the ex-slaves by the Government for the government in a manner that controls works of the person in strength, concerning work for ex-rebels, as by voting; or, as in my own works of strength toward others for myself in a manner that controls action for the Government. So, enfranchisement of the ex-slaves from our civil stand-point, was this Ark, in which was saved both our own, and the nation's works of strength of the flesh, for strength for work in the mental light prefigured by the days of the deluge.

To prefigure works of the person, and works of characters under government to something, there went into the Ark, for its possession, seven pairs of every species of clean beasts, birds, and creeping things; and one pair of every species of unclean birds, beasts, and creeping things. So, the seven divide the work under consideration, into fourteen distinctly separate units of work; seven leading, and seven cherished divisions; one for the principles, and one for the persons of each fundamental force. So, they divide the works of civil rule for the principles and persons, into separate units for each force, as in minor spheres of civil rule, such as cherishing and giving influence to the civil rights of these forces. But, the one pair of every unclean species of animals only divides the work of the Ark into right and left halves. So, for their fulfilment, we must find two units of force

that reach to, and include the works of all the minor divisions; and the federal power under republican rule has covered this sphere in a male and female character of work, by its personal forces cherishing its principles by constitutional amendments that made its character unclean in sphere. (See remarks upon States' rights.)

Our explanation of the account of Creation, in Genesis 1, shows that the Bible agrees with the science of geology in proving that Adam was not the first created, or forefather of the human race on this planet. But, he was only the one prefiguring the commencement of God's work to make man manifest sentiments like his own. So, the animals created with Adam, that he gave names to, must typify works receiving their characters, as names in figurative language signify from the sentiments prefigured by Adam. The figures of the Bible are fulfilled in civil government; because, with the fulfilment of Adam and his descendants, begins Christ's civil reign. So, civil rule is the subject of the Bible, because, within its sphere is contained every grade of life. But characters of work only are prefigured; so they may exist only in one person, or in multitudes of them, without any change in the figure. We began our work in August, 1864, that gave characters to the works prefigured by the animals created with, and named by Adam; and after scattering about two thousand books of our first publication among influential citizens as fast as we could get the names, and mail the books, we stopped to wait for an event we had long foreseen the day of by figures and dates, until the

vote of the lower House of Congress, on February 13, A. D., 1865, that quasi-authorized the President to go on with further peace negotiations, showed its fulfilment. Then we sent several hundred of these books to Congressmen, and from that date the changes began that made this nation cease to be figurative by virtue of descent from Adam, and become characters of work springing from us in fulfilment of the works prefigured by the descendants of Adam.

## CHAPTER VI.

NOAH AND HIS FAMILY AS PROPHETIC FIGURES SINCE THE DELUGE FULFILLED IN RADICAL RECONSTRUCTION. ALSO, THE PROPHECY OF NOAH, AND THE CURSE UPON CANAAN.

It now having been settled that the subject of the figures of the Bible, is civil rule in this nation; and that, at the time our principles got control of the federal power, the leading and ruling personal force of the State had a work on hand to protect, provide for, and cherish a certain character of federal rule, it follows that, in figurative language, these two characters of civil force became husband and wife, and gave existence to work prefigured by man, of civil judgment to protect negro strength for strength in civil rule; and to work of civil vision, to protect and cherish negro generation for federal vision in laws by new State organizations, and to work of faith for negro civil life, to protect and cherish civil life of the desired character. So, these three leading characters of work, were the sons of this leading personal federal force,



and represented Judgment, Vision, and Faith ; and the characters they protected and cherished were their wives, representing Generation, Life, and strength in civil rule ; and these eight characters give Noah and his family that were saved in the Ark, and also show under what circumstances civil characters become male and female, and unite in marriage.

As characters of feeling led the antediluvian world, and naturally came first in order of time, mental characters must lead in the post-diluvian world. So, at the point of its commencement, the token of the rainbow was given, because its formation by division of the light of the sun into seven fundamental colors, by the particles of water-forming clouds, make it a figure for the division of the mental light of man's vision by sentiments of mind into the mental lights of vision for each separate fundamental force. So, the fulfilment of this token by our thus dividing mental vision gave assurance of prosperity to the civil characters of work springing from us, that were then prefigured, by allowing them to see the mental lights of civil rule for each one of the seven forces separately, and thereby place confidence in the prosperity of their civil rule in harmony with it. Blood was here forbidden as food, because the civil characters of work here prefigured, spring from God, whose blood is the Holy Ghost. Thus making blood prefigure the judgment, answering in nature to this spirit of God ; such judgment as all can readily see, is the life of civil works descending from the Ark.

Noah cultivated a vineyard, and got drunk on its wine ; and was found by Ham naked in his debauch,



and informed upon. Then Shem and Japhet, with a garment upon their shoulders, walked backward and covered him without seeing his nakedness. But, Noah understood what had been done, and prophetically cursed Canaan, a son of Hâm, for his father's conduct, saying that Canaan should serve Shem, and be "a servant of servants unto his brethren." And this curse was signally fulfilled upon Canaan's posterity. Queer justice to be called literal! What think you of such terrible punishments upon the posterity of a single one of a man's four sons, for his father's just ridicule of a foolish condition? Please see in this, the very opposite of every natural principle of God, that ignorant human beings, used for figurative purposes, may not be set up as examples for imitation, any further than their acts are in harmony with natural laws of right, the only literal laws of God.

As all vines in figurative language, refer to embraces, they must nearly, if not wholly, refer to works of the generative force, the great law-giving division of man. So, this work of Noah prefigured a ruling personal force of this nation, that cultivated works of feeling in mental substance, to bind in embrace the union by laws, and that drank in more mind for judgment from the fruit these works bore, in demands of the people, than existing constitutional bounds permitted action under. As the blood of the grape signifies, and as was seen in its helplessness at that time, before the reviving amendments to its constitution, when works of faith, prefigured by Ham, revealed its destitution of prepared covering for protection, in works beyond constitutional limits, as manifest during

the hot discussions of those days. But works of vision and judgment, prefigured by Shem and Japhet, furnished from their means protecting cover, until restored, and gave this personal mind its way, as the shoulders carrying the cover ; and the face direction of Shem and Japhet, while covering Noah, prefigured, and as seen fulfilled in the protecting cover given this work at that time by judgment and vision, for the emancipated slaves.

Ham had but four sons. So, their number confine them in figurative language, to prefiguring work of the four quarters of faith, cherishing civil life. So, by natural order, Canaan the first born, prefigures work of the principles of these forces in feeling. And this character you all know, was made the servant of vision, for radical reconstruction, to give laws for protection of the negro, and bind together the union. And, as this work of vision served my civil characters prefigured by the Israelites, as the reader will learn further over, this work of faith prefigured by Canaan and his posterity, became a "servant of servants," in fulfilment of the figurative curse. Noah said : "God shall enlarge Japhet, and dwell in the tents of Shem." This is fulfilled in the enlargement of works of judgment, as already seen done towards the ex-slaves ; and in the dwelling of God, in the sentiments, or covering, for works of vision prefigured by descendants of Shem, through Abraham.

To help apply past explanations, and to give clearness of understanding concerning descents from this family, bear in mind that man, as a figure, only fore-shows manifestation of sentiment. So, one man

prefiguring such work for a unit of force, can only show its work by a unit of power. To illustrate this, suppose one man prefigures work of full and complete vision for all civil rule, as Shem did he can then only show its action for or by a single unit of force, including within itself the sphere of all this vision, as in the federal power. So, the work of this vision for any part of the sphere of State separately, or apart from the rest of its sphere, must be shown by descents from this man, indicating the division by the order of birth, generation, or locality. In this manner, and by other means equally substantial, we get the division, character, and sphere of civil rule, that the Assyrian, Medo-Persian, Macedonian, Roman and Saracen Empires prefigure works of. And also the different fields of civil rule prefigured by the Jewish and other nationalities.

## CHAPTER VII.

THE BABYLONIAN AND ASSYRIAN EMPIRES HOW FULFILLED  
IN THIS NATION, MOST OF WHICH HAS ALREADY TRANS-  
PIRED SINCE FEBRUARY, A. D. 1865.

The descendants of Noah journeyed and settled in Shinar, on the Euphrates, the river of Eden, in which flows the mind of the feelings for works for the person. And then by still being united they prefigured manifestations of sentiment for works of the person of civil rule by the greatest unit of power, which would be the national unit of federal rule in the central power. So to prefigure mental works for this, they built Babylon, the city so famous in Scrip-

ture. For evidence of the figurative meaning of cities, see page 114. Also remember that those who live by cultivating the feelings of the flesh must, as figures, live in the country. But purely mental characters largely occupy their time in mental labor generally prefigured by city pursuits. As Babylon was the only city founded by the united action of all the descendants of Noah, it is the only city on earth that can prefigure work for the federal power as a single unit of force, for it alone, of all the cities of the world, was founded by all the civil characters of the post-diluvian world combined for a unit of action. So other cities and empires can only prefigure the works of parts of this one complete and full unit of civil force. So as Babylon is held in turn by the Assyrian, Medo-Persian, Macedonian, Roman, and Saracen Empires, the works they prefigure rule over the mental head of the central power.

Josephus informs us that on settling here, God commanded them to send out colonies to prevent seditions among them, and to get the benefit of cultivating a greater extent of the earth. This prefigured the command to provide for the smaller divisions in this sphere of power, such as individual and States' rights, given new light upon by the principles we taught and by circumstances suggesting action, so the advantages of the feelings thus cultivated might be had. But they suspected evil of God, and that being divided apart, they might be the more easily oppressed, so they set about building Babylon and a tower to make them a name. Nimrod persuaded them to this. He feared that God would send

another deluge, and he proposed to build a tower sufficiently great to circumvent any such a design, for our first writings gave no encouragement for central rule of any kind. Nimrod was the sixth and last son of Cush who prefigured the work of the intellect of work for the person of the character prefigured by Ham. This made him a figure of the mental head for strength in the time and manner of work of the person of faith cherishing civil life; so, to confirm this definition he was a mighty hunter of those animals used to prefigure unruly works. So in fulfilment of the figure, this character prevented action on smaller fields of strength, such as those of individuals and states, through fear of losing unity, until the misunderstandings by and with the administration, drove to action in fulfilment of the confusion of tongues and dispersion at Babylon. This tower was made of burnt brick, cemented together with mortar made of bitumen. So it prefigured a tower of feelings of the flesh only, made unyielding in each man by burning, from works of feeling in mental substance, and united for a unit of action by substances of the same forces of feeling as in political parties. Burnings from works of feeling in mind, because brick, are burnt with wood. This tower was seen by every citizen, while the character prefigured by Nimrod tyrannized over the national characters of work prefigured by Babylon of old.

The parts and characters of work in the federal unit of civil rule, prefigured by the people who went out from Babylon, and by the countries in which they settled, come next in order. Shem, the figure



for vision cherishing generation, had five sons, so they divided the male character of this vision into a work for each one of the five forces of the flesh separately. This made Ashur, the second born son, prefigure its work for the generative force direct, so his sphere would naturally make him leader among the five, and cover the entire principles of law in the central power. So these five settled eastward from Babylon to the Indian ocean, towards the Ganges, the river of Eden, in which flows the mind for the intellect of principle, and founded the Assyrian Empire, and Ashur ruled over them. He built Nineveh, their capital city, on the Tigris, the river of Eden, for the mind of principle in feeling. The works prefigured by this city are to be taken while folded together as thorns, and drunken as we now see it; but not until the mind for principle, prefigured by the Tigris, becomes its enemy, as the prophet Nahum and the history of Nineveh's fall foretell. In that day mental works for federal rule, prefigured by Babylon, will turn against it, and judgment for strength in civil life, prefigured by the Medes, because of their descent from Japhet, through Madai, will subdue it in fulfilment of the figure as recorded in history.

The reader, to see why these works by the federal unit for principle must be overthrown, must remember that works for principle belong of right to the states and to the people, and that the federal power should only have works of the person to protect and enforce correct principles of the states themselves, for and in themselves, when they lack the power or fail to impartially do it towards the weaker classes,

as in helping to enforce just laws enacted by states or in extending the benefits of such laws to prescribed or neglected people. At the time Jonah prophesied to this city, God told him that there were in it over 120,000 who did not know their right hand from their left, besides many cattle. These cattle prefigure serving characters under government to work. As the city belongs to principle, the characters of it prefigured by the 120,000, are those works arising from combinations of each one of the four fives of the flesh for work towards second persons, with each one of the six mental heads for work for one's self, combined with each one of the product of the three tens for third person, extent of work for principals. For these civil characters to not know their right hand from their left, means in figurative language that they do not know the difference between works for principles and works for persons. This ignorance we see in all the ruling civil characters. Preachers, professors, politicians and lawyers, in their sentiments alike mix up these two different characters of work indiscriminately, wherever commerce has not indisputably settled the question of right and wrong. Still this ignorance is not from lack of present capacity to discern, but is the result of past education and surroundings, suited only to past illiterate ages. To prove what we here say, we will take up the subject in another place.

## CHAPTER VIII.

THE LEADING CHARACTERS OF CHRIST'S CIVIL REIGN PRE-FIGURED BY ABRAHAM, ISHMAEL, ISAAC, JACOB, AND ESAU EXPLAINED; ALSO ABRAHAM'S VICTORY OVER THE ASSYRIANS.

Abraham was the first man of the tenth generation from Noah, in the line of the first born, down through Shem, the figure for vision cherishing generation, and was called by God to begin an important work to raise up a peculiar people. His line and generation made him a figure for works of the person in the strength of this vision for judgment. He lived in the land of the Chaldees, who prefigured works of this vision for civil life, because they descended from Arphaxad, the first born of the five sons of Shem. But he raised a tumult there by teaching that there is but one God in which to trust; and that, as to other powers, if they contributed anything to the happiness of man, each one did it only according to his appointment, and not of his own power. And also by trying to change the notions all men happened to have concerning diety, so Josephus informs us. Then God called him out of this land into the land of Canaan, and gave it to him and his posterity for an everlasting possession. As Canaan gave this land his civil sphere by being its first possessor, this gift to Abraham made him master of the principles of faith, cherishing civil life, prefigured by Canaan forever, and thus gave him control of Christ's civil reign, by having all civil faith within his pos-

session. So Abraham's wife, Sarai, who was also a near relative, was the character of Christ's civil reign, cherished by him for his posterity by her only, was to inherit this land, and succeed him in the government. Abraham had eight sons, so the two first, Ishmael and Isaac belonged, in figurative language to the personal force in which two persons exist, as in God and matrimony. So Ishmael the first born prefigured personal works for the principles of Abraham, and Isaac prefigured personal works for the person of Christ's civil reign. Ishmael was by an Egyptian woman that served Sarai, and was used by her to procure this son, so Hagar prefigured a character of legislation serving the civil character Abraham cherished as wife. Because Egypt was on the Nile, the river of Eden, in which flowed the mind for the time and manner of works of the person in civil rule, and was first settled by the descendants of Mizraim, who prefigured work of the intellect of principle in faith, cherishing civil life as in federal legislation at the close of the slaveholder's rebellion. For Mizraim was the second born of the four sons of Ham. This made Ishmael prefigure a male character of rule by legislation directly of Christ's civil vision, and working for its principles as in Federal rule, to protect and enforce natural laws and natural rights. So Christ's civil reign being individual, this Ishmael was cast out from inheriting with Isaac. The sons of Abraham, by Keturah, were sent eastward into Assyria, and they took Troglodytis and Arabia the Happy, to throw them with the civil rule prefigured by Ishmael. A character of one of them, in connec-

tion with Hercules, took Lybia and caused Africa to take its name from himself, as now called, and as fulfilled in the subjection of the administration to judgment and life in civil rule.

God sent Abraham into a bitterness with his son Isaac, that was of the principles of civil faith prefigured by the land of Moriah, there to slay him for a burnt offering to God. Or, speaking literally, we, by obeying the principles of civil life, that were of God, had gotten into trouble, which appeared to us to clearly demonstrate that God did not protect our matrimonial characters or our life. This was a conclusion not hastily arrived at, as it made the substance of God in us as a liar unto us in these things. But facts in the matter we considered conclusive, and were about to put an end to Isaac, when we were shown that the object of our misfortune in money matters, was to prevent us from uncovering God's mind by studying figures to the advantage of political enemies, before they were trapped by our own ignorance of the future hid in figures, and that we only had to offer up the entangled ram.

Jacob and Esau were the only sons of Isaac, so they divided Christ's personal reign into works for its principal and works for its person. And because both these works began together, they were twins. Jacob in birth held on to the heel of Esau, to show that works for the person of this rule held on to the being in feeling of works for its principle. Works for the principle of this rule, as by direct contention for defence, is only in mind, for God takes charge of the punishments, so to show this Ishmael was red all



over. The defence of such works, to build up the principles of this personal rule, is in its silence concerning the time, kind, and particulars of the punishments. So Ishmael was hairy all over, to show the natural covering of silence in its walk, desires, laws, possession, life, persistence, and mind, as well as face. To prefigure the success of this character over unruly characters of man, Ishmael was a cunning hunter of the animals prefiguring them. For works of the person of the many characters of this personal rule of Christ prefigured by Jacob, many laws and regulations are required, that must remain for instruction to others for all time to come, so the descendants of Jacob became their figurative possessors.

The feelings created by the war between the Northern and Southern States, cut off all food from principles of faith, prefigured by Canaan for the vision prefigured by Abraham. But the national intellect, through President Johnson's Administration, promised support, so he journeyed in Egypt with our "Civil Theology." Egyptians admired the character in it prefigured by Sarai, so Pharaoh took her to his house. Pharaoh being king, is the manifestation of the law ruling over the national head. Do not confound this definition of Pharaoh with any direct action of the law, through executive officials, for that is prefigured by a crocodile, as we have learnt from a figure directly to ourself. The plagues that followed upon the house of Pharaoh for his desire towards our character, prefigured by Sarai, were fulfilled in the conflicts over

reconstruction, caused by the desire of the law that supported President Johnson's reconstruction, until the law was so changed as to send Abraham out of Egypt by triumph of centralization.

In the country of the intellect of the principles of civil faith, settled and ruled over by the characters of Phelistim, representing a personal force of Mizraim Abimelech, whose name signifies Father of the King, when reigning over Gerar, which name signifies combat or dispute; also got into trouble by desires towards the wife of Abraham, and by taking her to his house. The chief captain of Abimelech was Phicol, whose name signifies every tongue. Such characters making Dagon their chief God, clearly become characters of work trusting in manifestations of constitutional law, as a science for rule in this intellect of faith; because that part of Dagon prefiguring laws and walk was like a fish, and the rest of him was like a man. So Abimelech was a character of constitutional rule, reigning over the conflicts of the presidential campaign of 1868, which every Philistine tongue defended. The New York Democratic platform of that campaign sustains this definition.

Before commencement of reconstruction, the principles of faith cherishing civil life, prefigured by Canaan, were free from tribute to other characters. But soon after Sodom, Gomorrah, Admah, Zeboüm and Zoar, the cities for the five mental heads of the five forces of the flesh, for publick rule, were placed under tribute to civil works for principle, by Chedorlaomer, King of Elam, the beginning of the Persian, and President Johnson work of vision and three other Kings of Assyria, so their number gave Assyria all four quarters

of civil rule. These cities were held twelve years, or until mental light of one year's extent for each of the twelve mental heads of the brain. But on the thirteenth year, the one of the whole number for the principles of the personal force of this faith, these cities withheld tribute, because in politics Americans maintain the principles of freedom of choice. But in the fourteenth and last year, the one for the work of the person of the personal force, Chedorlaomer triumphed until, as we now see, all this civil faith ruling in the nation, has come under tribute to works for principle by federal rule. But Abraham followed the victorious Assyrians, and delivered these principles of faith from works for principle by federal rule; and Melchisidech the King of Salem, the Jerusalem of the Canaanites, and afterwards of the Jews, who reigned over the peace given by laws, fled and blessed him, so Abraham's part has not yet begun.

## CHAPTER IX.

### FULFILLMENT OF THE SONS OF JACOB.

JACOB's character developed a mental head that gave mental characters for all the seven natures of man. So his offspring prefigures the work of other and smaller divisions in development and work of the same character; consequently, we must again commence at its beginning, and come up over that prefigured by Jacob's twelve sons, used for the twelve mental heads arising from the six feeling natures. The two sons of Joseph which Jacob afterwards claimed and made heirs of the

promised land in the place of their father, completed the figure by giving one for the second nature among them. The figurative meaning of each tribe arising from these sons is proven in a number of different ways, so, finally it is indisputably settled. One of these ways will be given in full when we come to the two onyx stones upon the shoulders of the ephod, and the twelve stones in the breast-plate of judgment, but most of the evidence must remain for the present unconsidered, for that only which is necessary for the objects of this volume can be touched upon, and even that but slightly.

Joseph is the right mental head of vision, the character that discerns and shows our right in civil life to perfect freedom of the individual from every restraint or rule of action prescribed by human government without our consent clearly signified. At the commencement of our civil position under this branch of Christ's civil rule, the surmisings of Joseph that the rest of the mental heads might have to depend on him in their civil life aroused their opposition because they wanted strong defence, so they proposed to destroy this character of work. But Reuben, a figure for the principles of judgment could not consent; still the strength of feeling against him prevented open opposition, so they gained a partial victory by Reuben's proposition to leave this character to the flesh (pit in the ground) for the present, so that feeling substance only should use its liberty. Next, Judah, a figure for the principles of the matrimonial nature, brought up an argument that Reuben could not answer, so he was absent, and Joseph was taken from the pit and sold to Ishmaelites, for

strength of vision in works of the flesh towards second person, as silver and the twenty pieces gotten for him picture. So the characters in civil life, prefigured by certain Ishmaelites, carried Joseph into the intellect of government by our writings, and made him a servant to the Captain of Pharaoh's guard, the Egyptian bull or chief administrator. But, because this vision for works of the person in civil life would not gratify the desire of the character the chief captain acted as the head of, or Congress, it was cast into Pharaoh's prison by laws confining its action through the administration, this too by the chief captain's execution of them towards ex-rebels. Had this vision given the ruling passion in Congress satisfaction, then Joseph would have gone in unto Potiphar's wife.

The chief butler thought he saw a work of feeling in mental substance to bind in embrace in judgment mind and life to the extent of mental light for judgment in each or three days which produced visits, then ripe works of vision or grapes, which he pressed the mind out of and gave it to the manifestation of law or Pharaoh to drink. Pure water as a figure for mind might be confined to the second nature when considered with the various liquids for drink, because the other six natures by their great superiority in depth of feeling are capable of giving mind that, compared with that of the second nature, would be strong drink. So representation in Congress, handling the mind for laws, was the chief butler confined by the law, by exclusion under re-construction of the South by President Johnson, and restored to favor by admission of Southern representation, after the above named work interpreted by the vision pictured by Joseph. The chief baker thought



he had under control of his mental head, works of mental substance formed in feeling and arranged by art, or three baskets, to receive judgment, mind and life in civil works, and in the one for life were all kinds of slain governments prepared for food to support law ; but works of persons, or explorations to test public sentiment, ate them up. The return of the Southern States to allegiance, offering in support of the United States law all her slain governments, prepared by burning defeat for food to sustain it, as under the reconstruction by President Johnson, was the chief baker of Pharaoh. ~ But this return was by manifestation of law cast into confinement, and after mental light for judgment, mind and life, it had its mental head taken off, and its slain body placed under control of a work of feeling in mental substance, for food for works of persons, or carpet-baggers ; as foretold by the demands of the vision pictured by Joseph for the emancipated slaves.

State governments by depending on the mental head of the general government in matters of mutual interest, and by being its body, become in figurative language, feminine. Fat governments are those filled with visions, as the light-giving properties of oil indicate. Pharaoh thought he saw female works of government, fat and fair, come up out of the mind for intellect of government, and feed on love and force of feeling combined, as pictured by grass, until strength in mental light of a year's extent. And after that he saw ill-favored, lean female governments come up and eat the fat ones up, until the same extent of mental light, and still remain lean and ill-favored. Again, Pharaoh thought he saw works of one character in feeling for

food that were strong and good, until strength in mental light of a year's extent. And after that, poor and ill-favored works of feeling came up on the same character, blasted by an aroused spirit of feeling for principle, the east wind, until the good works of feeling were consumed by them without making the bad works better. The manifestation of law as found in the constitution and enactments of Congress at the close of the rebellion, as understood by the President and his advisers, and the manifestation of law for public sentiment, caused this dream in the law character of the nation. And the civil freedom pictured by Joseph foretold by its application to States' rights by the President, and its application to the emancipated slaves by Congress, how the dream would be fulfilled, as it was known that each party was applying the same vision, but in different ways. The advice of Joseph to the law was to buy up during State freedom for safety to the African the fifth part of all productions of the flesh. This would be all its work of the flesh, in strength in civil life, as that in figurative language is fifth in the natures of the flesh. So under the organization of lean governments and ill works of feeling, there was no food to sustain intellect of government, because it could not produce sufficient works of feeling in its favor, consequently support had to be gotten of Pharaoh through the character of Joseph, as seen in the support of Southern intellect of government to protect such freedom. This food for support of intellect of government at the South had to be paid for by finally giving up every civil power they had to the United States law, prefigured by Pharaoh, and then continuing to give the fifth or all strength in civil life to the same power,

as the conditions by which food was obtained in Egypt during the famine picturing it, and as has already been fulfilled, show. With Jacob's death in Egypt, and his burial in the promised land, ends the figures picturing the mental work of this branch of Christ's civil reign in its individual or second nature as a unit. But of the funeral connected with it we cannot now speak. Death and burial of mental characters simply picture an end of their work in the matter, and an abiding thereafter only in the flesh or substance from which they were developed. To illustrate, suppose a man seeks a wife; on getting one, that mental seeking character in him has ceased to exist by natural death, still the substance in him that produced it remains in the flesh as the body of that mental actor. So death of a mental character by old age, when buried in its own country, shows that it has accomplished all the work that made its existence necessary; but death by violence or sickness indicates an end before all desired is accomplished. This meaning of death and burial in figurative language has been proven to us by the fulfillment of many figures. Between the sexes readiness for union and union of the flesh are invariably prefigured by closed coffins and properly filled graves.

## CHAPTER X.

### THE PLAGUES UPON EGYPT.

IN that branch of our civil life prefigured by Jacob, the law as prefigured by Pharaoh, claims control of our civil labors in many ways, and often oppresses many of our

minor characters. It must be remembered that Pharaoh is not the action of the law, but is its manifestation, which the people are so educated to the worship of, that nothing less than admission by the intellect of government that we are exempt from its demands, can fully banish from our pathway in life all its meddlesome characters. This we have been asking by our rod of correction, "Civil Theology," since first sending it to Washington. The prophetic figurative history of this oppression, and of our emancipation from it, is taken up after another Pharaoh came upon the stage of action. So at that point we again go back to the very first commencement of Christ's civil reign, and come up over that part of its history confined to such of our mental characters as intellect of government claims dominion over without our consent; but at present we can only briefly sketch this subject.

Moses was our mental character, wholly devoted to God on this subject. He was our purely mental judgment in the second nature, and consequently formed his conclusions independent of feelings in other classes of mental characters. Aaron was the right of this character prefigured by Moses, and consequently its spokesman.

It must be steadily borne in mind that no figure can picture work outside of its subject while used under that head. So this Pharaoh is only the character denying us the privilege of providing for our own civil welfare in our own way without molestation, and is consequently the same character causing all the political trouble over Southern reconstruction. So our cause, and that of Southern States, since rejection of President Johnson's reconstruction policy, differ only in the extent of inde-

pendence claimed. So our influence upon each other's interests unite us in this character of work and confine the figures to works connected with the Southern States and ourself.

Our religion, in addition to being a different rod of correction from any other, gives full force to all the Scriptures that the other Christian rods are made of. So when the different sectarian rods, or serpents, as they become when under government to their possession, are cast down before Pharaoh, our rod swallows them up by showing that it contains them all within itself. But Pharaoh refused to let these civil characters of ours go because of this possession in government of our rod. So chastisements were visited upon his kingdom through its power.

The numeral order of the different spirits of God, and the fact that principles must come before works, show that the principles of Life, Matrimony, Vision, Faith and Strength in this order give the characters of the first five plagues upon Egypt; while the individual works of these divisions of the flesh give the characters of the last five plagues in the same order of succession.

For the plague in the principles of Life, the mind watering intellect of government, was turned to life as pictured by blood, and those sciences of government before living in it died, as seen fulfilled in mind becoming the civil life of the nation in the place of its constitution, until mental light for works of strength, or seven days, were fulfilled by amendments to the constitution.

For the matrimonial nature, used to picture laws, frogs were the plague. For definition of frogs see page 221. These were fulfilled in many unyielding works



of minor characters for and against principles of law.

The principles of vision were plagued by turning sentiments of the flesh into lice. Lice are a figure for minor characters of feeling under government to works for the principles of vision that are hidden by silence or sentiment, as pictured by the cover of hair and cloth ing that lice bite under. This plague is fulfilled by in dividuals in the South, such as Ku-Klux characters.

Swarms of flies were the plague in the principles or faith. These, by their soft nature, picture works of the person in feeling only that arise from governments to possession in minor characters, as maggots indicate. These were fulfilled in the works of the person in feel ing among the emancipated slaves.

Death of the governments directed by words, as pic tured by cattle, was the plague for the principles of strength in civil government, as seen in the dying out of such obedience in the south.

We now come to works for the person of these char acters of the flesh. So works of the person in civil life now come next in order. Here ashes of the furnace of Egypt, the remains of work burnt up, were scattered before Pharaoh and became boils and blains upon the Egyptians. These ashes are the remains of the liberal civil works burnt up to rule the South.

Hail, lightning and thunder, or descent to a ruling position of fixed works of minds, and the passage of mental light in spirit of mind, and clashing in contend ing spirit of feeling, as is fulfilled in conflicts over laws, the principles of which were plagued by frogs in the left of this nature, are the plagues for this division. Their, fulfillment has been well advanced, as all the

support to intellect of government in the South, pictured by barley and flax, appears cut off, or nearly so.

Locusts were the plagues for works of the person in vision. For their meaning see page 163. These locusts are the minor characters of the flesh, in works of the person in vision in feeling only, as fulfilled in innumerable little characters of work by small officials, prompted only by feeling. These destroy all love and force of feeling for the intellect of government. Aroused spirit of feeling for principle sent them upon Egypt, and aroused spirit of feeling for works of the person is to blow them into the Red Sea.

Darkness for judgment, mind, and life, three days, is the plague for works of the person in faith. This darkness trapped our political enemies. Had they given demand for our writings, light would have then come to them from our explanation of figures.

We have now come to the tenth division, that for individual works of strength. The effect here is the result of the test of strength over the people, between this character of Egypt and our "Civil Theology" on the subject. Here, Egypt loses all its first-born. The first-born are those characters of this subject belonging to the first nature or judgment by feeling, called conscience. So the power to say what is right or wrong is here taken away from the government and given back to the people. There is a mind for principle in civil government, pictured by the Red Sea, in which all this character of Egypt will be overthrown by an aroused spirit of feeling for works of the person.

With the triumph of our civil principles, as pictured by Ishmael, the plagues, taken away by entreaty of Moses, will be fulfilled.

## CHAPTER XI

### OUT OF EGYPT AND INTO THE WILDERNESS.

BEARING in mind that in figurative language each division of a subject goes back in its history to the commencement of work of its character, we see that preparation for work under the tenth division by instituting the feast of the passover, prior to the tenth plague upon Egypt, and the supper of roast lamb with bitter herbs, commence our civil life under this head, that results in slaying the first-born of Egypt, and of producing the other works under this head which follow. To begin with, in the first month, or mental light of third person extent for the mental head of judgment, on its tenth day, the division for mental light for works of the flesh in strength on the right side in feeling, each family of the minor divisions in work, prefigured by man, took for food, a lamb character of government to God. And on the fourteenth day, the division prefiguring mental light for intellect of work of the flesh in faith, these lambs with bitter works of feeling were eaten, and their life guarded the door of our feelings; so none passed out or in except through the life of such a government to God.

The unleaven bread eaten for seven days was food of feeling without spirit to make it light eating, until strength in mental light for such works. The continu-

ation of this feast throughout the Hebrew history, gives the points in each subject at which the character of work pictured changes, and the history again commences at the beginning of our civil life to read up another division. But an outline of general features are all we propose to mention in this volume.

The preparation for food of the paschal lamb by fire, without water, and the bitter herbs and unleaven bread, show how unpleasant was the commencement of work in Christ's civil reign throughout all the classes of our civil characters. At the beginning of the work the only thought of Christ's temporal reign that had ever before entered into our mind was, that the saints would take the dominion upon earth, and rule. But how this would be done we had never considered or cared to do so. God, after some operations upon us by the fourth spirit, had said, It is my will for you to marry; and when we asked how soon, he answered the time by a jar in the breast instead of by the spirit, that spoke at first with love connected. At the expiration of the time a female guarded from our attentions precipitated the work, and after our position in civil authority was once taken we had no compromises to make, but demanded absolute obedience and the most perfect reparation, including full confessions to those before whom we had been misrepresented. Steadily disregarding every sneaking attempt by show of feeling to make up with us until every turn that baseness could invent had been resorted to, to change some of our positions. Then truth demanded a close of the time of probation, with proper notice, and a devotion of the guilty to the curse due their folly. In this affair the combined efforts to destroy, fully developed our flesh for complete temporal rule, and we

took this position as soon as we could support it with a small publication. But we were in an uncultivated wild where none before had tilled the ground, and the spirit was our only guide. We had not yet discovered any support in the Bible. Our rapid march based only on the substance within, had only given us time to study figures to ourself concerning our immediate work. So faith as yet had been our only support, but weak by nature in this, and given to trusting in strength, we, for the principals of this civil life, were doomed to a course of training, pictured by the forty years' wanderings in the wilderness. But for works of the person, we at once took the promised land and occupied it by the characters belonging to that subject.

Much of our mental difficulty in this civil life arose from an apparent conflict between its two leading characters love and civil punishment, that tended to weaken our faith in direct punishments for a particular purpose, when the object sought was small. It was lack of mental culture on this subject that caused our minor characters on the left to murmur.

The numerous mental feelings in the different classes of the brain, open a field for the creation of many figurative people dearly loved, that are liable in long bitter trials to murmur and rebel to such an extent as to make their death a necessity, while they are yet full of life. To prefigure such destruction, strange punishments were sent on the Hebrews. And wars between their different tribes, and conflicts within them, show the operations of our different mental characters.

In the beginning of Christ's civil reign, before any laws were developed for its various characters of work, the Holy Ghost, or our mental characters of the first



nature in numeral order, were our guide. This was the time in which all the first-born were commanded to be given to God. But after mental light for the work had been sufficiently developed, the Levites, a figure for the mental characters of our second nature, became our priests.

Concerning the laws given by Moses, we have no time now to speak, except to say that they are interpreted by the subject and refer only to characters of work, and not to individuals. For example, if our forces are divine, all their works should be protected for our enlargement and perfection of balance. But some of our characters of work may, through error, charge bad effects to characters of work purely of God, and thus bear false witness. And some of strong feelings, or bad regulation, may enlarge their enjoyments at the expense of uninformed or weak characters of work, and thus become thieves or robbers and check growth in certain directions. And some male characters of work may give laws of action to characters of work that should receive their direction from works of other forces, thus working corruption and folly, and becoming guilty of fornication or adultery. If some characters of work be slain by means not intended for that purpose, some one of the six primary mental heads giving the six cities of refuge can excuse it. The shedding of blood forbidden is the taking of judgment for work out of a character, for this is its life.

In Christ's civil reign, trust in forcing to any particular thing is forbidden. The laws of Sabbath seem to leave all such punishments wholly to God, because they forbid us to bring a person to any-

thing by force, and require us to conquer by making them willing. So the law of Sabbath, forbidding work on the seventh day, and cultivating of the ground on the seventh year, being confined to civil works, forbid our use of mental light in the seventh nature to rule; and forbid our cultivation of the flesh in such works, anywhere in the twelve mental heads of the brain. A Roman character ruling over us through the effect of education, caused these laws of Sabbath to be given us by our attempts to force to given times for work.

## CHAPTER XII.

### THE TABERNACLE AND HIGH PRIEST.

THE Tabernacle gives the character and extent of our civil life while feeling was our only support. As its explanation throws light on the revelations of St. John, we will here give its general features.

By examining forms for first and second person extent of work, we find that their number of classes will, in no case, admit of a third power for the same person; so their work is confined to the square and its equivalent, while third person work always gives a cube or third power for its contents, and, in figurative language, is known by this or other thick-like bodies.

The court of the tabernacle was fifty cubits wide north and south, by one hundred long, east and west, and was enclosed with sixty pillars, upon which hung a linen curtain five cubits high. Sixty pillars are the

units in the back, front, and side tens, for third person work on both sides, because they enclose two squares, each of which is a full second person flesh, the square of the four fives. The curtain hung upon these pillars, to picture the extent and arrangement of the sentiments they support, proves by the units of measurement in its dimensions that it arises from the characters of substance in the flesh, caused to exist by the modification of each number of the square of its five natures by the sixty pillars. So the pillars and curtain give the extent of work used to defend the work pictured by the court of the tabernacle.

The gate of the court was in the east end, and twenty cubits wide, and supported by four pillars. This was a cubit for each number of the flesh in second person form, and a pillar for each quarter upon which the fives depend. The height of each quarter of the gate squares its five. So all these numbers show but one flesh.

The definition of a curtain beyond its threads, figures, shape and color, depends upon its material. When this is of the vegetable kingdom, as in this case, the work it pictures is of the flesh, but when of the animal kingdom, it is a production of governments. The curtain of the gate was of purple, blue, scarlet and fine twined linen—a color for each quarter. So the courts of the tabernacle are entered through the flesh in sentiments of strength, love, talk and vision, in second person work.

The tabernacle was ten cubits high, ten cubits wide, and thirty long, east and west. Each side wall had twenty boards, making a back and front ten; for two full characters. The west end had two separate lots of boards, six alike, and then two differing from the six, to give the number of divisions required for matrimonial life for this

belongs to the right or west end. The boards of the tabernacle were coupled together with five bars, because the five natures of the flesh bind together its cube. The middle bar ran clear through, because vision, the middle spirit of the five, holds all the body within its grasp ; strength of vision controls the wall, as the nature and color of the silver sockets show. For the sentiments of the flesh in second person scope, we have the ten curtains of blue, purple, scarlet and fine twined linen, ornamented with cherubs of needle work. The four quarters in each nature of the flesh give their units of width, and each of these units, for sentiments, multiply with the four quarters in each of the seven natures, making four times twenty-eight the dimension of a curtain for each one of the five natures of the flesh ; but these are only half of the number, so here are the sentiments of two distinct characters. The curtains joined together in two fives, one lot for each are coupled together by fifty loops of blue, and fifty taches to show how closely the work of the two cherubs is connected in this figure. This fifty is the contiguous divisions of the two in the square of their adjacent quarters of the flesh, the left of each, one facing to the north for feeling, and the other to the south, for intellect. So the strength of life for the gold taches, and sentiments of love for the blue loops, are the bands between the two in this work.

The next covering is curtains of goat's hair, for sentiments of government, so all their numbers belong to the brain. Here third person extent comes in. The eleven curtains, six for the left side and five for the right, cover all the mental heads but strength on the right. This mental head in temporal rule belongs

to God. The third person form of this eleven throughout the brain gives forty-four for the entire width of all the curtains, and the four quarters give each mental head a curtain four units wide. And each of these units multiply into the thirty units of each mental head of third person scope throughout the brain, as in the year extent. The left of strength reveals the feeling for the right of the same. So this curtain when put upon the tabernacle was doubled up, to show part of it directed with the right to help to supply the absence on that side. Here the curtains for each cherub are coupled together with taches of brass for force of the flesh, for whenever their work is alike they act through the same figure.

The next two coverings are the defences of government. The ram skins prove by their color to be of the second nature. Badger skins for the last defence must be interpreted by the character and food of the animal.

We find the holy place in the tabernacle composed of two whole cubes. So here third person work of the flesh must be complete on both sides, or some part of one cube would answer for both, and the room be made shorter. These being the flesh we may look within them for the work arising from it, and each cube being complete within itself they must have two brains for their mental heads. Upon the north of the room was placed a table twice as long as wide, and upon it twelve cakes of shew-bread arranged in two rows of equal number, to represent the twelve mental heads in first person form, and each cake was made of two units of measurement of flour, to show united in them the back and front. To fully confirm the mean-



ing of these twelve cakes, they were forbidden to be eaten, except in the tabernacle by the priests, for only to the second nature inside of the brain such food belongs. These cakes give the work of the mental heads in feeling for one character. But the square of the table for the other character has no cakes upon it, so his work must be in their mental light, pictured by the candlestick set upon the south side of the tabernacle—so south pictures intellect. Mental light for works of the person must emanate through the right intellect resting upon the other three quarters of the brain for support of its action. So the six branches of the candlestick, one branch for each of the six feeling natures, have each three bowls like almonds, besides the bowl on each for the lamp. So there was a bowl for each in each quarter of the brain. Because the second nature pervades all the brain, it is the main pillar of the mind; so this part of the candlestick has four bowls like almonds, one bowl for each quarter of the brain, and also a fifth one for itself alone, in which the light was placed. Upon each branch was a knob and a flower like a lily, and upon the main pillar were four knobs and four flowers, one for each quarter of the head. The lily of the valley is a low stemless herb having a raceme of nodding fragrant flowers nearly as much shaped for receiving as the cavities of the bowls. A knob, when no other particulars are given, can only picture giving. Every opposite of cavities do this. So here are visits directed towards having their own way to receive something, and empty almond bowls for the same, with knobs for giving. So through such work placed beneath, the mental light, pictured by the seven lambs, would be developed. So the almond tree be-

longs to the matrimonial nature, and differs from the peach tree in bearing fruit, the inside of which is eaten. Aaron's rod that budded, blossomed and bore almonds, has already been fulfilled far enough to also sustain the definition. All that is necessary to develop the mental light of a substance already in a man is to throw him into a situation where he has to rely upon it, in a serious, trying affair. So God chose bruising for the purpose, and to show this in the figure, he had the candlestick made of beaten work, and had its lamps fed with beaten oil.

In the most holy place there is but one cube, because here the work of both cherubs is of the person or right side, but the work of one is for principal. For what controls the work of the cherubs we must look to the ark on which they stand and to the mercy-seat, because of their position beneath.

The cubic shape of the ark gives it third person extent, but it does not contain two whole cubes by so much that one-third of each cherub's cube is used by the other. This divides the ark into three parts, one of which is used by both cherubs. The tables of stone kept in the ark were written on both sides. So the back and front divisions of man were provided for separately on them as clearly as the more distinct divisions of the right and left were by the two separate stones. So these stones picture classes of law for all four quarters of man. Confining the work of one cherub to works of the person for principle, and that of the other to works of the person for the person, each would have one of the tables of stone beneath it. So it was the pot of manna that alike controlled each. Manna was sentiments of judgment.

While the most holy place is within the same walls, because picturing work within the same flesh, the four colors of its curtain and the four pillars on which it hangs show that the work here is only of second person extent directed by and in a third person flesh. The ornamental cherubs upon the ten curtains show plenty of works of the person in sentiment throughout the tabernacle as well as in the most holy place.

The altar of burnt offerings in the court of the tabernacle was five units square for the square of the five natures of the flesh, and three units high for the form of this square under the other two natures. So an atonement was made for the altar until strength in mental light ; seven days. The altar for judgment and mind, upon which was offered sweet incense of the vegetable kingdom, was one cubit square and two cubits high, because the first and second natures only are here required.

So far we have for convenience spoken of the second nature as if it were without feeling, but strictly speaking this is by no means the case. The feeling substance of the mental heads, with which this nature is directly joined, unites it with that much feeling. And the Levites were also given the suburbs of their cities for the support of their cattle. So some of the flesh outside of the brain actually belongs to the second nature, and consequently the second nature possesses of its feelings. By figures we learn that a part of the second nature is located in each particular division of the brain, thus making that division its house and clothing. But these divisions thus located have an independent head for the fifth bowl on the stalk of the candlestick which is no more united with one part of the

brain than with another. Of this bowl must come the High Priest, who has the entire man for his house and clothing of holy garments. So this bowl would be for his family.

Upon the shoulders of the ephod were two onyx stones, with six of the names of the children of Israel engraved in each, in the order of their birth. This was done by command of God. So they declare the figurative character of each son to come in the order of his birth; and consequently, as principals always come before the works of their persons, the numeral order of the Spirits of God give the nature to which each son belongs. Leaving out Levi, who was chosen to picture works of the second nature, we have by Jacob's adoption of Joseph's first two sons:

*For the left.*

Reuben for judgment.  
Simeon for life.  
Judah for the fourth nature.  
Dan for vision.  
Naphtali for faith.  
Gad for strength.

*For the right.*

Asher for judgment.  
Issachar for life.  
Zebulun for the fourth nature.  
Manasseh for vision.  
Ephraim for faith.  
Benjamin for strength.

In the breast-plate of judgment were set twelve stones, with a name of one of the twelve children on each. So these directly claim their figurative character. These twelve stones for the twelve mental heads of the brain were arranged in four rows of equal number to apply their work to each of the four quarters of man. As stones cannot picture work of feeling, they

must belong to mental substance. We have learned from fulfillment of figures to ourselves that wood, the hardest substance in the vegetable kingdom, has mind combined with feeling for its substance. So mind combined with feeling gives hardness, while feeling alone can only give in its works soft and tender bodies. So stone is mental substance, belonging more particularly to the second nature, where feeling does not much enter. The two stones upon the shoulders of the ephod show, from the names in them, that two stones may picture this character of the whole mental head. So its division into twelve stones for use in the breast-plate proves that figurative stones for the brain may be as numerous as its figurative people. By this we see the means God commands to be used to slay transgressors of many kinds, for stones were executioners' weapons of death among his figurative people.

## CHAPTER XIII.

### BEGINNING OF WORK IN THE PROMISED LAND.

AFTER crossing Jordan, Joshua, in front of his enemies, was commanded to make sharp knives and circumcise all the males at the hill of the foreskin, to show a complete uncovering of the mental head of the fourth nature before the enemy. The meaning of circumcision, like that of many other figures, is easily understood, and if it had not been fulfilled in ourself, the figures we have received of different parts of the loins and of many



kinds of covering, would prove the explanation we give. This was fulfilled with the first open declaration of authority in Christ's civil reign under the branch of it pictured by Esau, so at the crossing of Jordan we again go back to its beginning, and come up over those figures picturing work of the person on the right. Joshua belonged to the mental head for works of faith. His name signifies salvation.

After crossing Jordan Joshua subdued thirty-one kings, beginning with Jericho and ending with the five kings warring against Gibeon, for those picturing the work of the seven natures in their first action. Makkedah was the first of the twenty-four kings picturing the twenty-four primary divisions of the brain in second person extent of work.

There were six cities of refuge appointed in the land to settle pardonable offenses in. This gave a city for each mental head of the six sensitive natures.

The Levites were given forty-eight cities in the promised land, a number for complete right and left work of third person extent, as indicated by the four halves of quarters for such mental work. A confinement of the Levites to cities for their inheritance proves that cities, in figurative language, belong to the brain.

After entering the promised land, Israel was ruled four hundred years by judges, to show the extent the characters in this subject were under control of that division of our being enlightened by the first spirit of God. This was the square of the four tens on the four sides for right and left work of a third person extent, modified by a third person extent of mental light for judgment throughout the twelve mental heads of the brain.

Next in order come the twenty-four kings ending with Gadeliah, the son of Ahikam, picturing the work of the twenty-four divisions of the head, in Judah's branch of Israel, and the twenty kings that reigned over the ten tribes that revolted, counting Saul, one for each division. We cannot now pursue this subject further.

Next in order comes the subject of servitudes. So again we go back to the beginning of this civil life for commencement of the history of each. Of these there were one for each of the seven natures, and one for civil life, as pictured by the eighth division. These servitudes were principally caused by our sensitiveness to public opinion, and to the work of its leading characters upon us before we were able to defend ourselves with sufficient strength to silence ignorance and tyranny. These servitudes are important, as being the extent of influences we are delivered from. The one, by a character of judgment for the negro that reigned over the feelings of the nation for work of its person oppressed our works of judgment until the acquirement of mental light on the subject throughout the twelve mental heads of the brains as prefigured by eight years.

The servitude for our second nature lasted a length of time for the acquirement of mental light of the year extent for each of the eighteen divisions of the head in its first three quarters in second person extent of work. The right intellect, or time and manner of doing, not being in bondage after the other three quarters are liberated. A character in our right mental head of strength is the deliverer here.

Third person scope of mental light of the year extent for each number of the four fives of the flesh, in

second person scope of work, was pictured by the twenty years servitude for the flesh in this civil life. The war of the prophetess Deborah (see battle of Armageddon,) gives this mental light.

The servitude for the matrimonial nature only lasted for an acquirement of strength in mental light of the year extent. The work of Gideon, of the tribe of Manasseh, gives this light to all as soon as explained by us.

Vision, like the second nature, lives only in the brain, so the third person extent of mental light for it, pictured by the year, would be the same in amount used for the second nature. This deliverance was wrought by Jephtha, and only needs explanation by us to give to the people the required light to secure their justification of us under this head.

Faith in this civil life, to be emancipated from sentiment against it, must give mental light for God's protection of us in third person works of the flesh. So forty years were required, one year for each division of the four tens, for such work. To give this, the nature of our religion will have to be explained to the people: This work we expect politicians to do, or open the way for it. To help bring about this, Sampson, a leading character of the left of our mental vision, was used. For his work, see page 118.

The servitude for strength differs from the others by increasing after its beginning. This increase was caused by our ignorantly trusting in strength forbidden by the laws of Sabbath, that we did not at first understand, but, on the contrary, thought such strength as they forbade, necessary to command respect for our civil life. For the figurative seventy in temporal rule, under this

head, we find all proper laws to be for defense of the flesh. So, first of all, the law must tell what is sin against a particular nature, and then, after that, tell what must be suffered for its commission. This divides the laws for each nature of the flesh into two distinct classes, making ten in all. As, in civil work, each one of these ten classes is modified by every one of the seven natures, they multiply together, giving seventy divisions for work requiring a third person mental light of the year extent for full strength in civil authority. We find that these seventy years in length contained eighteen years in depth, that so slip past each other as to make it eighty-eight years in extreme length. Still the intermediate and opposite extreme ends are exactly seventy years apart. The division of the seventy into this number of layers we find to arise from its inseparable connection with the three first second person quarters of mind and vision.

The last servitude, the devastation by the Romans, is in the division for direct action of government, as in the judicial department. In this division nearly all our leading characters held to Esau's branch of our civil life, and would have conquered all Roman characters by that division had we possessed a tenth part of the mental light for our civil life that we now do, and not had to grope our way in so great darkness; for almost every law given by Moses was entirely different from any thing we had before considered the direct word of God. But this was not to be, because we would not then have studied those matters in time for political effect.

Somehow or other all these servitudes, so far as we ourselves are concerned, have all long since ended, or so nearly

so that all we now care about the scattering of our "Civil Theology" is to get back some of the money it has cost us. Our complete emancipation from human authority is not so valuable to us, at the cost of all our savings from past labor, as it would be with a return of our capital invested with fair profits. But this we think will not long be delayed, because everything indicates that the consummation is very close at hand.

## CHAPTER XIV.

SAMSON AND HIS FULFILLMENT IN POLITICS NEARLY ACCOMPLISHED—HIS HAIR GROWN LONG FOR THE LAST TIME.

SAMSON was of the tribe of Dan, the figure for the principles of vision, cherishing generation by works in the principles of faith prefigured by this land. This character of work sprang from a disposition in us to rest from works of the person for the person in our civil life. So his father's name, Manoah, signifies rest. His son, the figure for mental vision of a male character, was signified in Hebrew by the word Samson. Our work of vision prefigured by him began work for defense of our faith by trying its effect upon politicians. So its work was of second person extent in a third person mental light, as prefigured by twenty



years duration of his reign over Israel. His conflicts were with the Philistines. These people took their name from Phelistin, the eighth and last son of Mizraim, the figure for the intellect of the principles of faith cherishing civil life. This made them figures for the time and manner of carrying out this faith in the eighth division, the one for the character of rule cherished in the federal unit of power. So their work referred to constitutional rule. This made Dagon their chief god. That part of Dagon which prefigured the laws and walk of civil rule was like a fish, but the rest of him was of human shape. So he prefigured manifestations of civil rule by mind, persistence, life, and possession, but with laws, desires, walk and being only as a science, as in constitutional rule by a judiciary.

Samson's exploits were by the three women he had amours with; divided into a part for judgment, a part for mind, and a part for life.

As this entire subject is in the division for faith, it is clear that among Philistines trust in Dagon forbade all violations of the constitution, and required explicit trust in that instrument and the laws not conflicting with its provisions. This would make many Philistine characters support President Johnson's policy. While others in whom the matrimonial nature predominated over their vision, would go with the radicals to protect this nature in the ex-slaves. Their land giving prominence only to these two natures.

Timnath, the home of the first Philistine character Samson, took a fancy to signifies an image figure or innumeration. So it was the delineation found in the constitution at the close of the rebellion, and so ably

manifested by President Johnson. Consequently the woman Samson here sought a union with, was the character of President Johnson's policy toward the rebels, that our vision endorsed. On approaching by this vision the cultivated works of feeling to embrace in union, pictured by the vineyards of Timnath, an intellect of work under government, manifested strong spirit of feeling against this Samson, by wholly rejecting its help before the people. For this opposition the lion was slain by Samson's strength in Congress, as fulfilled. See page 273-282, and many scriptures.

In the communication with this lady and her third person extent of friends to give strength in mental light of a day's extent, as pictured by the seven days' feast, our Samson left them to guess at the source of some meat and sweetness to him, by foretelling in our Civil Theology of that date, future results to our benefit, arising from devouring strength in the government. But such were the solicitations of this woman, upon this Samson, that against the acquirement of seven days' mental light concerning each other, the lion having power to solve the riddle by his death, was found to have been slain by Samson. See book v. chap. 1. And by this effect a third person extent in change of sentiments, pictured by a full suit of raiment for thirty persons was given these Philistines from the slain of their own nation at the polls, as indicated by Askelon, which signifies weight or balance. (See Samson's negative strength over the opposition.) This branch of the Philistine character then continued its work under these sentiments, after change of the constitution made it operate differently. And the Philistine

woman was given to our friend the democracy. And this Samson of ours placed burning between minor characters in works of principle and works of the person, under a fox character of government to each other, tied together by their political tails, as fulfilled in the relations caused to exist between works of principle in the ex-slaves, and works of the person in their ex-masters. This was done to the extent of the square of the first ten of the flesh, modified by Judgment, Mind and Life, as pictured by the three hundred foxes with fire-brands between them. By this operation of our vision, pictured by this prank of Samson, all the Philistine works of feeling to embrace in union, pictured by the vineyards of Tinmath, were burned up. Also all their works of feeling in vision, pictured by the olive tree, and all their works of feeling for the constitution and laws, pictured by corn. So, in revenge, these Philistines burnt up this woman Samson loved, and yielded in the New York National Convention of 1868, to rebel influence against her constitutional and legal character of working, for the purpose of getting this Samson of ours into their own hands. Samson had taken refuge in the top of the rock Etam, in the land of Judah, or literally speaking he had taken refuge in the principles of law in mental substance for works of the person, or a covering, as the land of Judah under dominion of Philistines, and the rock and Etam altogether picture. So this Samson in us rested upon the constitution amendments as thus indicated. In this campaign the Philistines pitched in Judah and spread themselves in Lehi, or, literally speaking, pitched in the land for giving laws and spread themselves in the land for works of jaw bones, as upon the political stump. But

Samson's strength slew them with the jaw bone of the Assyrian ass to the extent of third person works of flesh on the side.

In works of the second nature, Samson visited a harlot of Gaza, the goat city of radical Philistines. This woman suited his mind towards the ex-slaves. But it will be remembered that he gave no mental light here for works against his judgment or life, so he left the city during the first night, carrying with him their means of closing passage through the intellect of their mental head, the mind through which amendments to the constitution are gotten, (See gates of new Jerusalem,) and placing it under control of a mental head of the flesh, not yet having developed forms of character in work.

In works of the life of Samson he had amours with Delilah of the Valley of Sorek. Delilah signifies poor or small; Sorek signifies vine, hissing, and a color inclined to yellow. So in civil life, Delilah was that politically poor character of the ex-slaves which depends on a flesh indicating embrace in union, hissing of rebellion, and force of feeling. Here Samson's work has four quarters. A prince of the Philistines for each nature of the flesh offered this character in the ex-slaves, strength in vision for the square of the first person ten of the flesh, modified by all the twelve mental heads of the brain except that for strength on the right, as it has already received by constitutional amendments and United States laws. Samson told Delilah by indicating in our publications his dependence upon politicians and voters, how to take away his strength in the quarter for principle by binding each of his seven natures in that quarter with works of feeling in mental sub-

stance for correction, as green rods indicate. He also told her that she could secure the intellect of his principles to the Philistines by binding them with extensive sentiments recently gotten from works of feeling, giving strength of sentiment to be twisted together, as in political conventions and combinations, pictured by new ropes, by the same means. And he told her by his vision in all his seven natures against every kind of slavery how to deliver up his feeling to work. So she entwined and wove in with her own sentiments of feeling those of Samson's mind covered by extensive silence as pictured by hair, but these sentiments were sufficient in defiance of fastening to carry with them by Samson's those of the woman. So this, like the first two quarters, could not be held fast. In the time and manner Samson wished to work, as pictured by the right intellect, he got trapped and bound by allowing this covering of extensive silence to be removed in our Civil Theology. Then Samson's eyes foreseeing how to work were put out, and he was taken to the goat city. The science of government it was thought had through amendments to the constitution triumphed. Then being merry the Philistines called for Samson by divisions and weakness to make sport, and a lad or young party by perhaps negative action led him by his works and let him lean against the two main supports of their feelings, but his hair had grown long again and he finished his work as a single character.



### BOOK III.

#### AN EXPLANATION OF THE REVELATION OF ST. JOHN, SHOW- ING THEIR FULFILLMENT IN THIS GOVERNMENT.

IN the seven messages to the seven churches of Asia, we get the key to the seven seals, seven trumpets, and seven vials of wrath. The selection of just seven churches from all the number, when plain language was the means of communication clearly betrays an object reaching beyond that of the simple communication itself, and if by investigation we here find the numeral order of the seven spirits strictly observed in the seven messages, then their figurative use in the explanation of the rest of this book is settled beyond dispute, and we have not only the numeral order of the subjects in the sevens, but also the main channel in which they run, given. And if the seven different ways in which Christ represents himself to the seven churches, and the seven different promises at the close of the messages, all agree in nature with the seven spirits, a complete net work of evidence will be here given to prove the leading object of these seven messages. In examining these messages we must remember that work belonging to any one spirit, cannot be reduced to words without calling into requisition more or less of the other spirits. For an example of this we find the second spirit has to be used for what is said in all the spirits, and the spirit of vision in its very nature, holds within its grasp the other six. And combinations of more or less of the

spirits, must of necessity enter into every literal communication. So with a proper understanding it becomes self-evident that a clear predominance in nature of any one spirit in a message, is all that can, in all cases exist. We will now take up the messages in order

*Unto the angel of the church at Ephesus write; These things saith he that holdeth the seven stars in his right hand, and walketh in the midst of the seven golden candlesticks.*

In God, the Holy Ghost alone can do such work, it walks amidst the churches for their first cleansing, and what its right hand figuratively speaking does, is its own direct acts to enlighten, condemn and bind. And this is the light which renders immediate judgment, and visits its chastisements until the uttermost farthing is paid, the light from which there is no appeal.

*I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are apostles, and are not, and hast found them liars.*

The Holy Ghost is the only means by which we can prove and try another's works, and the only spirit that gives us a hatred of the wicked, love the two edged spirit cannot do either, and without the Holy Ghost for its life blood would die by self destruction. In the rest of this message is a threat, the performance of which belongs only to this spirit, and a promise of the tree of life for the third spirit, to them that overcome, which must be done before anything higher can be attained, so all the message is confined to the first nature.

*And unto the angel of the church of Smyrna write;*

*These things saith the first and the last, which was dead and is alive.*

Without the second nature, no written or verbal communication could be given, and both the beginning and end would be for ever sealed to man, and that the word of life spoken by this spirit was dead from the fall of man to the coming of Christ, all can see for themselves. The message throughout is a simple communication strictly confined to work of the second nature, and the promise to them that overcome, could not be so properly made to any other nature as the one which must be annihilated for completion of the second death.

*And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges.*

The only spirits that in war can claim to be cutting weapons, are the Holy Ghost and the spirit of life.

This latter being the spiritual fire of God naturally contains two edges, one in love and one in burning, while the Holy Ghost has no other edge than the power of truth. And the message which follows is all clearly confined to works of life, hatred and love.

Here is the martyrdom of Antipas, and the unlawful life taught by Balaam, whose name signifies "the conqueror of the people." From the figurative operation of Balaam's teachings upon figurative Israel, we find them to be, that there is no harm in any degree of familiarity between the sexes, either married or single, as long as they have no matrimonial connexions, and that such familiarity is lawful enjoyment of life. This would be the case were such familiarities confined to the prompting of the nature of life, but any embrace or

such like familiarity with more than one person to feed the fourth nature is fornication, because direct connexion where either party has a companion is adultery; and where they have not it might be no sin, and indeed could not be if they were each other's choice, for the beginning of all such work however foolishly it may be brought about, is a perfectly lawful wedding, fully binding before God; and the only bands for the beginning of matrimonial life that should exist, or that can exist in the temporal reign of Christ. So Balaam's teachings are a snare to seduce into unlawful familiarity honest loving hearts by supposed innocent food for the fourth nature in Christian love, but this is bowing to false deities, and turning the love of God into wantonness.

So we have found all this message strictly confined to the nature of life. The promises here to them that overcome consist of hidden sentiments of judgment, and a mental character of like nature.

*And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet like fine brass.*

Here the fourth spirit declares itself in the expression "Son of God," and in "Eyes like unto a flame of fire" for the experience in this nature of every man of truly fine and pure feelings, will fully satisfy him that it possesses such vision, and we know that no other spirit in its first character does. Also the feet of fine brass for pure strength of force for being, could not be applied to any other nature, and upon them to as upon this rests the whole existence. So Jezebel's fornications are the subject of the message and she is threatened to be overcome and made guilty of adultery

if she does not repent. And the promise here to them that overcome and keep the works unto the end, is power over the nations, to rule them with a rod of iron, and break them to shivers as a potter's vessel, because all temporal rule is for defence of this nature, and without it would not be needed.

*And unto the angel of the church in Sardis write; These things saith he that hath the seven spirits of God, and the seven stars."*

Vision is the only spirit that holds the seven within its grasp, and that constantly sees all things, so it alone could contain the seven stars of the churches. And watchfulness is the duty taught by this message, and a clothing of light is the gift promised to them that overcome.

*And to the angel of the church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.*

In the least condemnation, all faith in the matter is gone, and by faith only can a man feel justification before God. So faith is holy and true above all other natures, for they may yet abide with us in the matter.

- And it thus opens that none can shut, and shuts that none can open.

To show what is the key of David we must first find his figurative meaning. David was the seventh son of Jesse, ( Chron. 15.) and of the tribe of Judah. The meaning of Jesse, is being wealth or who is. David signifies beloved, so he is beloved strength of being in the principles of the fourth nature made king and consequently his key is that which unlocks temporal rule, for the law given in the figures connected with the en-



tering of the most holy place of the tabernacle for this work, positively excludes from this authority, all who are not thoroughly cleansed in these principles. so faith only could have this key. The rest of this message throughout is easily seen to belong mainly to the nature of faith.

*And unto the angel of the church of the Laodiceans write ; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God.*

Amen, in Hebrew, is firm and true, and the beginning of the creation of God must have been by some kind of strength, and strength too, as a witness reaches all intelligence.

The Laodiceans here are threatened to be spewed out of his mouth, a work which seems clearly to belong to strength, and finally wealth is made the subject of the message, and all this belongs directly to strength and is strength of itself, and the reward here to them that overcome is as strong as the throne of heaven.

In these messages to the seven churches, we have three distinct classes of witnesses, first the representation at their beginning, second the messages themselves ; and third, the promises at their ends to them that overcome. So these three classes make twenty-one witnesses for each other's support, not one of which are out of a supporting position. Such evidence appears to me very strong.

In the body of each message we find the character of work that may be looked for under the spirit of its number, for their numeral order we find to be precisely the same we gave the spirits from the order in which they first appeared to us.

We have now passed once through the seven spirits in their first form, so the next chapter must open in some higher order of divisions, for we cannot disconnect it from this key intentionally given.

## REVELATION IV.

1 "AFTER this I looked, and behold a door was opened in heaven, and the first voice I heard was as it were of a trumpet talking with me, which said, come up hither, and I will show thee things which must be hereafter.

2 "And immediately I was in the spirit, and behold a throne was set in heaven, and one sat on the throne.

3 "And he that sat was to look upon like a jasper and a sardine stone, and there was a rainbow round about the throne, in sight like unto an emerald.

4 "And round about the throne were four and twenty seats, and upon the seats I saw four and twenty elders sitting, clothed in white raiment."

Before the people, we go out of and into our house of feeling through our words; so they are the door, and for this reason Jesus said, *I am the door*, for through him came the Word, and he could not have spoken this of himself in any other sense, for spiritually speaking, he was the house.

As the brain is above the flesh, in both a literal and figurative sense, and in the creation of man was called the heaven, a space above the earth was selected for the apparent location of this throne, to show its work to be in a figurative sense above that of the first form

of the seven, by the first cherub in his messages to the seven churches.

John was called up by being thrown under control of the second spirit, which swallowed him up into a trance ; so all his being was beyond his own control to such an extent as to make him a part of the figure.

Jasper is a precious stone of various colors, and is sometimes striped and banded, but its colors are generally dull. The sardine stone appears to be of a deep red, as if mostly for the second nature. So the absence of other deep lively colors in the one that sits upon the throne appears to confine him to the individual or second nature of God ; and indeed no other nature could thus appear in the brain of man, for the rest enter into combination with him, and appear in the mental heads.

The twenty-four elders and their seats give us the brain in second person form of work, for they contain the four sixes in that extent. The white of their clothing must be vision, the spirit that holds all the rest within its grasp, for were not their clothes a production of the flesh they would have to be of animals' hair, and the white of judgment for it does not contain within itself the other natures. The crowns of gold upon their heads are the authority of the spiritual flesh.

The rainbow, with its hollowing side, possesses the work of the throne, so it all must pass through the pure lively green or force and love pictured by the color of the emerald. But we will leave a full explanation of the interesting figure of the rainbow for Rev. x.

5 "And out of the throne proceeded lightnings and

thunderings and voices, and there were seven lamps of fire burning before the throne, which are the seven spirits of God."

Clouds of water naturally belong to the individual, or second and most purely mental nature, for the mental heads are directly of the flesh, and even contain within them its stone substance, as we have already seen, and the second nature is also as much under control of all the others, as the clouds are above the earth. Lightning is the electric spark, caused by the passage of electricity between clouds differently charged. Thunder is the crackling sound caused by the clash of the air in rushing in to fill up the vacuum caused by the passage of the electric fluid. Rushing air we know to be a figure for aroused feeling of the natures in their natural prompting. So electricity in figurative language must be of a higher and stronger nature for spirit of mind ; so the floating mist of the clouds is sentiments of mind under control of aroused feeling, and lightning is the result of the passage of its mental light to others not thus charged, and thunder is the clash of contending feelings. This definition of thunder and lightning we have seen well demonstrated in the plagues upon Egypt. The voice, we learn from its nature and its use, in Rev. x. 3, and xiv. 7, is a figure for anything done by word, either spoken or acted, as the voice of an election, or of a feeling, or mind, or work, in what it says of itself.

The seven lamps of fire are here placed before the throne, because it is through the intellectual part of the head that their light is shed.

6 "And before the throne there was a sea of glass like unto crystal, and in the midst of the throne, and

round about the throne were four beasts full of eyes, before and behind."

The high priest division of the second nature has to cleanse itself with the intellectual mind of the brain before it can officiate in spiritual things; so the officiating priests of the tabernacle had to wash in water of a semi-circular brazen sea, under penalty of death. Brass was the metal of the laver, to show this mind held to that part of the head by the strength of force, which accounts for the permanent location of a certain part of the second nature in each division of the brain. So this sea was placed before the throne, and was of glass, to show the hardness it contained in the intellectual substance.

These four beasts should be called four living creatures in the midst of the throne, and on either side of the throne. They are the four halves of the head in third person form of work, and their eyes are the mental vision that naturally fills the brain.

7 "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

The lion lives upon flesh, and the intellect lives upon its natures, but the calf eats soft vegetation, as the back of the head lives upon the feelings of the flesh. The intellect in governments of the brain is king, and must have its own way. The lion is king of the carnivorous beasts, and the intellect of man in Christ is also king, and both ramble unrestrained by higher authority, but the calf is a domestic animal that learns to obey a higher authority, as the mental feelings learn to obey the intellect but both the back and front of



the head are under government to each other in all work, so they here take the form of beasts, but the right and left halves are so distinct in their division as to be able to act separately and without coming under government to each other. So the left for works of principle has the face of a man for its strongest figure in work, and the right for works of the person, has a flying eagle, the most independent of carnivorous birds. The numeral order given these four beasts we see agrees precisely with the natural order in work of the four halves of the head.

8 "And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, which was and is, and is to come."

Each has six wings, because each has the individual work of the six mental heads in its respective division, and these heads are full of mental vision for the eyes within the wings. The glory these beasts give to God is in their mental action; so the words used are figurative and for the substance, and night and day may be either literal or figurative, because they may thus continue their work, and figures also cease to exist while inactive, and in mental darkness they do not cease to praise with their thoughts and works.

9 "And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever,

10 "The four and twenty elders fell down before him that sat on the throne, and worshipped him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 "Thou art worthy, O Lord, to receive glory and

honor, and power, for thou hast created all things, and for thy pleasure they are and were created."

In works of civil life no glory could be given to God in second person work of the mental heads until third person form of work had prepared the way, so the beasts give glory first, and then the elders give their crowns of life unto the intellect, in praise of the second nature of God upon the throne.

## CHAPTER V.

### THE SEALED BOOK.

1 "AND I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals."

This book is the book of life in the right hand works of the personal or second nature of God. It is sealed upon the back because hid in feeling from all the seven natures of man.

2 "And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof.

3 "And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon."

An angel is a teacher or messenger, and may be one of God's spirits alone, or a man through whom it speaks, or even some nature of a man. This angel was Jesus, through whom the spirit of life spoke; he was the strong messenger, and thus spoke by his doctrines, and John is the weeping seekers after light.

Our Saviour still covered in darkness the mental part of Christianity, and continued the giving of figures, and from his appearing until now, this part of the book remained sealed, and the proclamation continued to sound, and no man in the brain, nor in the flesh, neither having the flesh under his control, was found able to open the book or look upon its nature.

5 "And one of the elders said unto me: weep not, behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book and to loose the Seven Seals thereof."

I suppose the elder for vision can give this information satisfactorily to all who seek truth from letters. The Lion, the strongest government in a well balanced brain, would be some intellectual part of the tribe of Judah. Jesus was literally of this tribe, but figuratively speaking, he was of the tribe of Simeon, the figure for life on the left. So this cannot mean him, for a figurative meaning must be given, or David loses his figurative character. And the work of Jesus was not in the mental part of Christianity, but in its substance of life, and that could not reveal the mental light which belongs to the work of this throne. And the lion of the fourth nature on the left is the actual root of figurative David, and in the fulfillment of Judah it actually opens and reads this book.

6 "And I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes which are the seven spirits of God sent forth into all the earth."

This Lamb is a government of that character. The part of the man he represents is clearly fixed, because

the personal nature only can have these horns. So the second nature to complete a human organization now appears. And the beasts and elders now have a head for their work, and the figure is completed. It is a very easy matter to determine which of the two lambs of the daily sacrifice this one is, for the morning lamb only used the horn and eyes for the nature of life, and in no way opened the mental part of this book, while the evening lamb uses all the horns and eyes, and is used for the work of this throne.

7 "And he came, and he took the book out of the right hand of him that sat upon the throne.

8 "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors which are the prayers of Saints."

The Lamb will have succeeded in taking the book when seven figurative days of consecration from the beginning of the work of this throne have passed, for this was the time occupied in the consecration of the priests for this part of the man. And after the personal nature is thus prepared, all the people of the mental heads will make it their trust and pour out their feelings to its praise, for all that murmured in the wilderness will then have passed away from this throne.

9 "And they sang a new song saying: Thou art worthy to take the book and to open the seals thereof for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation.

10 "And hast made us unto our God kings and priests, and we shall reign on the earth."

Remember only the works of the twenty-four elders

and four beasts are here mentioned. One brain only and it is now trusting in its second or individual nature instead of murmuring and rebelling as before Aaron's rod budded. So this few in number could not be redeemed out of every kindred, and tongue, and people, and nation, if they were literally meant. But figuratively speaking, they are so redeemed out of the figurative people of the man, for until their redemption gives them full heads, it cannot be complete. So no other expression than one which covers all people could show a complete redemption from the figurative people before dwelling therein. And in further support of this explanation, these redeemed are to reign on the earth and consequently must here live. The Lamb was slain in the part of the first battle where the beloved strength of the principals of the fourth nature, or King David, was the only means of defense. The blood of the Lamb is the life he lives, according to its figurative meaning.

11 "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands.

12 "Saying with a loud voice : worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honor and glory and blessing."

This great indefinite number given for those about the throne we shall hereafter see, is by no means too large for the figurative people of one man in Christ, and the internal work of this throne could not be shown except by such a host. Remember the praise here must also be figurative, and consequently in their works instead of words, and that it is to this character



of government to God in that division of man instead of to the part itself. Such was the government to God slain in the two Cherubs, the first for defense of the nature of life, and the second for defense of the fourth nature and development in Mental light.

13 "And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying : blessing and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 "And the four beasts said : Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

That is every creature in the brain and under control of the flesh, and that has the flesh under his control and such as are in the second nature.

If the reader has well considered the difference between second person work in the elders and third person work in the beasts, and has thoroughly studied all before written in connection with these divisions, I think the explanation to him will have been made sufficiently clear for us to thus leave this figure and proceed to its work.

## CHAPTER VI.

### THE OPENING OF THE SEALS IN ORDER.

1 "And I saw when the Lamb opened one of the Seals ; and I heard as it were the noise of thunder, one of the four beasts saying : Come and see.

2 "And I saw, and behold a white horse, and he

that sat upon him had a bow, and a crown was given unto him, and he went forth conquering and to conquer."

At all points in the bottomless pit justice can only be determined by reason. So there it depends wholly upon education which may by surrounding circumstances, lead man to honestly adopt the very basest of principles for his standard of truth. So in this condition, the first nature of God is utterly sealed to man. And this Seal, remember, binds all the seven, for the right hand work of the first is final in all things. The left of this nature is opened to the most ignorant by the Gift of the Holy Ghost. But its right side work, and Mental light was developed by bruising as shone in the candlestick before this roll in the right hand work of the second nature of God upon the throne could be read.

At the opening of this Key Seal we find a clash in contending spirit of feeling foreshown by the noise like thunder. And this sound from the intellectual beast figuratively saying, Come and see, must be in temporal rule for no work can come from these beasts, but of third person scope for all beneath this the elders cover, and the clash must be with man. So the beast includes God for defense. A horse with a rider is man or some part of him under government to something which he controls, and bears forth to battle, and the number of the Seal, and the beast tells what this is. The white of the horse is for judgment, because animals belong to the brain, and of the two different whites that for vision belongs most to the flesh, so this government is in judgment carrying forth the developments from the opening of this seal

crowned with authority, and a bow for a weapon. From the material of the bow and size of its strings, we find its arrows thrown from sentiment by strong work of feeling. Weapons like the arrow that are for sticking in we have found from that used to slay the Midianitish woman, Num. xxv. 8, which figure has now been fulfilled, to be for the Stab of truth in its right hand work.

3 "And when he had opened the second Seal, I heard the second beast say, Come and see.

4 "And there went out another horse that was red, and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another, and there was given unto him a great sword."

As the talking second or personal spirit has all the rest for its clothing and is the only Spirit that communicates by words the opening of this seal, is important to the mind, for it contains all that can be learned of God from words and consequently includes a complete opening of all the Scriptures. When the opening of this Seal is accomplished, the third person work of the feelings will say: Come and see. The government that goes forth from this revelation is in the second nature or work of mind, because red. And it has already done much in this nation for our mind.

5 "And when he had opened the third Seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse, and he that sat on him had a pair of balances in his hand.

6 "And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three

measures of barley for a penny, and see thou hurt not the oil and the wine."

At the opening of this seal and reading of this roll the works of life in its feelings of love shown towards others, will be revealed. The strong abiding and animating love of this spirit makes its possessors fly with bursts of gladness to the arms and embrace of their familiar friends. The prompting of this love when acted out towards the opposite sex, cannot be told by outside appearance from that of the fourth nature. Still there is no familiarity prompted purely by the nature of life that is not perfectly justifiable between the different sexes in general when they are pure, and there is no danger of any injustice or wickedness from any clothed with Christ. Such men and women are safe in any degree of familiarity in this nature, even to that of sleeping in the same bed in each other's arms. So in speaking of this day in Isa. xi., it is said that "The sucking child shall play upon the hole of the asp, and the weaned child shall put his hand on the cockatrice's den." The figurative meaning of the earth, the serpent, and of birds, and of the hand, have already been explained. The hand with its thumb for life, and the four fingers for the other natures of the flesh, shows very clearly what kind of work it covers. Just a look from this fabulous serpent hatched from a cock's egg was said to be fatal. And the asp is a chunky serpent, whose bite acts as an opiate, and is also deadly.

This spirit by itself is blind with love to such an extent that it bestows its blessing upon the most unworthy, and in this is its two-edged sword, for its power extends unchanged to the bitterest enemies,

differing towards them only in not sending forth goodly trees and tender herbs that are cultivated by the warm showers, floating breeze, and careful hand. No light is needed for the direction of this love by man, for it may go out from him towards all who are capable of understanding, and its universal nature makes it complete scales between them. So a black horse for a blind government now appears, and he that sits upon him has a pair of balances in his work or hand.

We have many clear evidences that wheat is cultivated work of feeling in the love of the third nature, and that barley is the same in the fourth. And we have also seen them both thus fulfilled in prophetic figures of the Bible, and I think a volume on prophetic figures and figurative laws of the Bible will satisfy all of this. According to the closest calculation this measure held the usual daily allowance for bread to a laboring man, and the penny or denarius (about sevenpence halfpenny) was commonly a day's wages. So in laboring for bread from this nature, only enough for life is lawful, for, like manna, it would breed worms for governments of possession. But in the fourth nature three days' bread may be had for the same labor, because so far the work of feeling in love is the same as in life, and this amount is actually needed, because here there must be a measure for the flesh and another for the second nature, and a third for the nature of judgment answering to the Holy Ghost. And the price so far being the same in both the third and fourth natures, none can tell from appearance which the work is for. But civil rule in this nation being the subject of the figures of the Bible, the black horse must prefigure the unit of force carrying forth



the nation's civil work for equality in civil life. So the color of the horse simply shows that the carrying power under government to and directed by sentiments of the nation that it controls the work of, does not possess the vision or judgment for this work, but does it only through love for equality in civil life.

The voice from all the beasts together, or from their midst, saying, "See thou hurt not the oil and the wine," will all appear in due time. The oil of course is olive. The cultivated olive tree has a knotty trunk, a smooth ash colored bark, and solid yellowish wood. Its leaves are much like those of the willow, and consequently are shaped for manifestation of vision in works of the man. Its flowers grow in bunches, and are white. Each one is of a single piece, widening upward, and dividing into four parts for the four quarters of man. And the fruit when ripe is black. This color also belongs to vision, the same as that of the flowers and bark. The shape of the leaves show but one nature in the tree, and that of course is of the flesh, from which all the vegetable kingdom springs. So its appearances are very strong for vision, and many figurative scriptures prove this to be its meaning, but they are mostly in offerings that cannot here be explained. The two Testament scriptures being the work of feeling in vision, are themselves two olive trees, as seen in the figurative prophecy of Zech. iv., where they pour their oil into the seven lamps of the golden candlestick. So the oil that must not be hurt is the light giving and supporting properties of the fruit of works of feeling in vision in civil rule. Here the fruit of the vine is the protection of civil equality produced by works of feeling in mental substance to

bind together the union. And the blood of this grape fruit is its life in feelings of judgment that must not be hurt.

7 "And when he had opened the fourth seal I heard the voice of the fourth beast say, Come and see.

8 "And I looked and behold a pale horse, and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth to kill with sword and with hunger, and with death, and with the beasts of the earth."

So at the opening of the matrimonial seal the bird on the right by works of the person says, Come. And a pale horse for a government in spiritual death appears carrying this death to battle. As right side work in this nature is here the order, hell or misery must naturally follow such a government, as a full opening of the seal throws off restraint by giving the right intellect of this work among all of the natural flesh into their hands. So here is where the killing is done, for this is the quarter of the earth over which they will be given dominion.

Reader, let me show you six houses for this nature, three in heaven and three in hell, or in the bottomless pit. Come with me to the public square. Now look towards the north and see those six buildings in a row, each one a third longer than wide, and all joined together endways. So they extend back from the street on their west, until the last one is in an out of the way place in the center of the block, and shaded from the first rising of the sun by a lofty brick building. The first three next the street are made of dark yellow casted sunburnt hewn logs, and chinked, and well

covered, and are called three lions. The three further back are low, and their roofs towards the combe are open, so the light and rains of heaven can descend into them, and there is no joint in their walls or roof, but each house is one piece of light steel grey color, and these are three lambs. In the third lion from the street is a cupboard, bureau and chairs. Its floor on the south side is of a dull grey color, but on the north side it is a deep black stage four feet high, but lower at the east end. In the north wall is a strong door four feet square opening from the stage into a low room. I will now show you the works in these lions. Two children lay sleeping upon the east end of the stage, and higher up a full grown lady. A little girl not more than nine years old appears upon the stage dancing and turning in every direction until she passes down through the square door, not visible until opened. Now a woman in an armed rocking-chair sits upon the stage facing the east, and before her stands an earnest-looking man leaning some forward, with his right arm extended towards the left of the woman. And in that hand appeared many different pieces of goods for women's ware, one after the other, and all were of a dark color, mingled much with mind and force, or red and yellow, and their figures were of size for manifestation of vision. The goods often extended to the distance of six feet upward from the hand, and sometimes spread out like a fan, with folds of width for vision. The woman sat leaning back with her mouth wide open, looking up in great surprise, and in the same chair, closely hugged behind and tightly holding her, was a man hidden by her clothes from the standing one. Next I saw the woman

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alone, and she passed down through the square door. Then these two men sat upon the floor, and each arose and kissed one of the sleeping children. Then a sound was heard, and they threw up their hands, and magically passed out like a slight rush of wind past a man boldly walking in, but he slightly felt the breeze, and drew his revolver on an innocent man, but stopped to consider and thinking he might be mistaken, again put it up, and hunted for something to eat. Soon two ladies dressed for vision in different works came to see him. The next lion has a dull dirty floor, and bench seats that three or four can sit together, but the lion opening on the street has no seats, and a wide door to the adjoining lion and also to the street stands constantly open, and instead of a little room on its north side there is a bake oven for supposed dainties. Here beeves' hearts of iron are roasted for supper at a price.

Such is a correct figure of this nature in the north-east quarter of the brain, and these figures are not intended to speak for any other quarter, for circumstances control it in the other three.

9 "And when he had opened the fifth seal I saw under the altar the souls of them that were slain, for the word of God and for the testimony which they held.

10 "And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth!

11 "And white robes were given unto every one of them, and it was said unto them that they should rest yet for a little season, until their fellow-servants also and their brethren that should be killed as they were should be fulfilled."

Remember vision sealed by this seal had to be opened before temporal rule by the saints could be seen, for this is the only spirit that can reveal their individual rights in government and to govern, and this is the only spirit that has the vision of all the spirits within itself. So from it comes all true principles and works of temporal rule, and these must be opened to loose this seal, and such rule being its sphere of work we have an explanation of the figures under its number. Some souls appeared under the altar as soon as the seal was opened, and impatiently enquired how long they must wait for judgment and vengeance upon those dwelling under control of the flesh for sinning against their life, the figurative meaning of blood, and robes of vision in this rule were given unto them, by which they were told to rest a little while from looking until the rest to be slain as they were, should be fulfilled. That which controls the altar does also the offering, so no stronger power in temporal rule than a position beneath the altar could exist, for this is absolute except in time which always belongs to the Most High God. Each man has so many figurative people within him who may be slain, and ask vengeance in a matter, before others which have to do with the same have been slain, that as here vengeance may in many cases have to be delayed for a time, to render it in a suitable manner, as in courtship, where a final abandonment must first take place.

12 " And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood.

13 " And the stars of heaven fell unto the earth,



even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.

14 "And the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places.

15 "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man and every free man, hid themselves in the dens and rocks of the mountains.

16 "And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.

17 "For the great day of his wrath is come, and who shall be able to stand?"

In primitive Christianity, vision was so sealed that no faith existed for individual temporal rule, and none saw that God wished no assistance from man to defend his people in their rights, for none understood the figurative nature of the twelve tribes and the laws given by Moses, and in this ignorance human government was thought to have divine authority for its work through the very laws intended for its destruction. But in the midst of this deep mental darkness, Jesus, gifted only for work in the nature of life, felt his absolute independence of all government, as clearly appears from his recorded words, but having no mental light on right side works, nor predominant feeling for them in faith, this seal, like those for the other natures, remained closed, and cannot be perfectly read until all the figures of the Bible are understood. And when all defence by human government is destroyed, so that God is man's only source for help, then what here follows will have been fulfilled.

An earthquake is the heaving or forcibly shaking of some part of its surface from its resting position by the agencies used to elevate or depress it in certain parts, and by them, houses depending upon the immoveableness of the earth upon which they stand for firmness, are often shaken down. So its figurative use is to describe changes in the positions of the flesh, as in belief in self-defense by war to belief in no such resistance and work, but to trust in God instead of in human government; and these changes will be so great, that man's vision for all the natures will become so blind in civil life, that he will have to live upon faith, and thus the son of his brain will be darkened. And with the fall of human government every man's own mind will be his guide, and so the mind that was slain to the government becomes life, which in figurative language is blood. So the moon becomes blood. The full explanation of these ruling lights is given under the fourth days' work of the creation. The mental stars that here fall unto the flesh, as figs that grow out of season, or in the winter, when this tree is shaken by mightily aroused spirit of feeling, are the old ones that all things may be made new. And the brain of faith that has so long been spread out before the people will depart out of sight to be read no more. Every mountain is every figuratively high feature of natures of man, and every island would be every the division of the natures of the flesh made by mind, and separated from the main substance for less objects. The rocks of the mountains, as we have already shown, are the mental substances of the natures, and dens in them or in the flesh are such figurative houses. The object here is to hide from wrath, so it must be by get-

ting into the spiritual substance. So they ask its rocks and mountains to fall on them, or literally speaking, to come under their direction or influence according to the figurative meaning of such a position, to hide them from the burning of God's glory, and the wrath, the Lamb, government to God will bring upon all who trust in the beast.

## CHAPTER VII.

### PREPARATION FOR STRENGTH.

1 "AND after these things I saw four angels standing on the four corners of the earth holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 "And I saw another angel ascending from the east having the seal of the living God, and he cried with a loud voice to the four angels to whom it was given to hurt the earth and the sea.

3 "Saying, hurt not the earth, neither the sea nor the trees, till we have sealed the servants of our God in their foreheads.

4 "And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

The seal of strength was the last opened in cutting out the stone of temporal rule. So these four angels appearing before this and after the opening of the seal of faith which was necessary to begin the conflict, must commence their work in the same battle but

their position only is here given, for their work is described by the four living creatures seen by Ezekiel. After appearing they are loudly called to by the angel of principle ascending under their control from the east for the left, to hurt not the flesh, neither the mind nor the works of feeling, until the servants of God are sealed in their intellects. In Christ the left by its principles contains the seal of God, but to have this stamped in the intellect of the figurative people in a man is quite another thing, for intellectual light is necessary to this, and the work of the four angels require a second person sealing, for they are the four quarters of the brain standing on its flesh. And the cry of the angel ascending from the east is the restraint of the left because of difficulties, on that side in the way of contending with blind man by second person work dependent upon third person work for its defence. So he is the left of the head in first person scope, calling to prevent its second person work in the position now taken by its four quarters until the intellect is prepared by development of mental light. As the left must always come first in order, the first number sealed is the third power of ten for that personal scope, on that side of the flesh, multiplied by the first person form of the twelve mental heads of the brain squared, making twelve thousand people having first person heads and third person bodies for each of the twelve tribes, as stated in the 5th, 6th, 7th and 8th verses. But this is a very small number compared with all the figurative people that may exist in one man, particularly when in the third heaven, where he is all God and everywhere present in spirit. Not one for third person work of the flesh on the right was sealed

before the four angels began their work, and the first sealing there was done by bruising.

9 "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands.

10 "And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

-11 "And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces and worshipped God.

12 "Saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever. Amen."

If the reader remember the many different classes of figurative people that may exist in one man, the multitude here that no man could count will seem in no way too large for a single individual. And the elders and many of the angels we have positive proof are such people in one man, and this multitude is the same for several reasons, and all now sealed and clothed with vision, for they stand on the intellectual side of the throne and have on white robes. To not allow these to be the rest of the same man's figurative people now sealed, would stop the sealing almost at its beginning, and not include a single man for right side work in third person scope, or a single one of any kind having a third person head. If the expression, All nations, kindreds, people and tongues, still seem literal to the reader, he can easily satisfy himself by a



thorough examination of the principles of figurative language and of other figurative expressions in this book, that he has no authority for such a meaning. Now the worship with this understanding of it, it also being figurative and for the substance sounds natural for such spiritual worship, cannot be rendered to God except he is known within us and then the throne would be our own. And after our redemption both in body and head, our feelings naturally render such praise to God and the Lamb character of government in our second nature that redeemed them to this glory.

13 "And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they?

14 "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 "Therefore are they before the throne of God and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them."

The elder of vision tells John that these came out of great tribulation and washed their robes in the life lived by the Lamb until their vision was clean and clear for such life is the figurative meaning of blood. Therefore they are in the intellectual light of the throne, and serve God in his temple, or literally speaking in his body. These suffered many trials that no others ever have or can suffer. They grew up in one that never in trials had a sympathising soul for communion with, or an encouraging word from a human being, and one that was developed in right side work by bruises after suffering the hardest of trials in the

left, and this bruising so bitter that often a single day's rest with understanding and sympathising souls would gladly have been purchased by suffering all the pains of dying. More must suffer but none like this one, for he can largely protect followers, and this religious life is a paradise from its beginning, and its glories and mental light once made clear, and surrounding companions pressing onward to the same mark, all much protected by the mercy-seat, things will be much easier even in the worst of conflicts. So these were they which came out of great tribulation.

16 "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

17 "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Spiritual food and drink of course is here meant, and the lighting on of the sun is the heat of government vision, which then owing to the strength of life and light of vision cannot torment, and neither can any other burning do so for the same reason. And then the individual or second nature in the midst of the brain in a Lamb government to the father will be the guide and leader, and God in them will wipe away all mind of grief. And such is every fully redeemed man, for none shall then be led by any authority outside of himself; and upon every such throne shall be two individual minds, that of the Father and that of the Son, under government to him, so both have one body, and thus far are the same.

## CHAPTER VIII.

## THE SEVEN TRUMPETS.

1 "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."

This should have been the last verse of the preceding chapter, for it has no more connection with the seven trumpets than any other one of the seals.

This seal, which hid the work of strength, was not fully opened until the close of the probation given at the winding up of the conflict that began Christ's temporal rule ; and then the evening cherub in silent wonder waited for mental light from the right intellect of judgment for its division of a day to be sure that he fully understood all the works, before his mind or feelings ventured in any direction. And so was fulfilled this silence in the brain.

2 "And I saw the seven angels which stood before God, and to them were given seven trumpets."

The work of these seven angels is the sounding of these seven trumpets ; so the trumpets tell about their work. Metal is the strongest substance ; so trumpets made of such material are a form of strength for giving voices to the spirit of the flesh. They were used to call the people to the door of the tabernacle, or literally speaking, to call them to what the body says ; and to give orders for onward movements and warning when going to battle and notice of time ; so they belong to civil life, and consequently come next in order after the seals are open. So the feast of trumpets was celebrated on the first day of the civil year, and the

same days in that month were observed for trumpets that were observed in the first month of the ecclesiastical year for the opening of the seals ; so both the opening and sounding began at the same time, as also many fulfillments positively prove ; so the angel which next follows before the sounding begins, began his work before the seals were opened.

3 "And another angel came and stood at the altar, having a golden censer ; and there was given unto him much incense that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 "And the smoke of the incense which came with the prayers of the saints ascended up before God out of the angel's hand."

Incense was made of the sweetest fragrant productions of the vegetable kingdom, so it is the sweetest fragrant productions in works of feeling. As this altar is of gold and also for incense it must be for the two first natures ; so these rich productions of feeling were destroyed upon a golden judgment and mind by burning and the smoke, or literally speaking, the rule from this burning ascended up before God out of the angel's works to under his control in the intellect of God and the prayers also in like manner, lost their strength before his intellect. So the prayers lost their object but also came under control of the angel the same as the smoke ; so here was a failure to accomplish the object on both sides, for neither smoke nor prayers held their position, but all came under control of the angel before the intellect of God.

5 "And the angel took the censer and filled it with fire of the altar and cast it into the earth, and there

were voices and thunderings and lightnings, and an earthquake.

6 "And the seven angels which had the seven trumpets prepared themselves to sound."

The altar of burnt offerings must be here meant for the altar of incense had no fire kept in it, so this fire was taken from that kindled from the Lord, Lev. ix. 24; and then kept continually burning, Lev. vi. 13. So it was the fire of the Lord which burns in all the nature of man taken from the consecrated altar, and cast into the flesh or nature of life; so the angel used the fire of the Lord burning in the altar to finish his work, and there followed communications and flashings forth of mental spirit and clashings in spirit of feeling, and a change from the resting physical position of the parties which drove the angels for the seven natures in civil authority to prepare for the exercise of temporal rule, and all their sounding began in this conflict. Imagination so often leads some people to make every thing large where no particular dimensions are given that it may be necessary to here remark, that an earthquake in a few people is just as much an earthquake as it would be if in many, and no other figure can tell such work however small it may be.

What the sounding of these angels will bring about, must, when figuratively shown, be given at its greatest point, so their final effect throughout the world is given after each one's sounding.

7. "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth, and the third part of the trees were burnt up and all green grass was burnt up."

Remember the work which follows each sounding



must be confined to the nature of its number ; so the sounding here for the first nature cannot reach works of feeling not dependent upon it for their existence, and consequently this figurative third only of the vegetation is here destroyed. The whole human family being dead in such works, all their works of feeling in judgment must be thus burned up with the fire of truth.

As water is the first figure for the second nature and mental man, hail must be fixed works of mental existence in judgment, which contact with the flesh cannot change. Fire, here of course, is something that destroys by burning, as the fire of shame and remorse ; and blood here is life lived in judgment. Remember, these did not fall but were cast upon the flesh.

8 "And the second angel sounded, and as it were, a great mountain, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 "And the third part of the creatures which were in the sea and had life died, and the third part of the ships were destroyed."

The sea, as we have already proven from the creation of man, may be all the mind of the brain, and consequently may have a division in figurative language by thirds ; one part for itself alone in the high priest division, and another part for the first nature, and a third part for the flesh. So the third of the sea, here turned to life would be the part of the mind not directly united with the other two divisions of man.

In figurative language any controlled part may be called a mountain when its simple existence only is to be pointed out. In Rev. xvii., the heads of the seven

natures of man are called seven mountains ; so this mountain of fire in appearance being confined to the sounding of the second nature must be the head or high priest division of this nature in one where it looks like burning destruction cast into the mind of man. As the mind of man is turned to life, all things living from its former condition must of course become dead. Ships being composed of belly, and confined to water, and carried by winds, are figures for possession of works in mind, driven from one to another, by spirit of feeling, as books, papers and writings, so it is their sails of twined sentiments that catch the breeze.

10 " And the third angel sounded, and there fell a great star from heaven burning as it were a lamp, and it fell upon the third part of the rivers and upon the fountains of waters,

11 " And the name of the star is called wormwood, and the third part of the waters became wormwood, and many men died of the waters because they were made bitter. "

The different feelings of man become fountains by sending forth their mind, and these waters become rivers, as in the garden of Eden. And this sounding being in the nature of life, the third of the rivers and fountains this star fell upon, must be those for civil life. This blazing mental light for bitter works of feeling was absorbed by the mind of the feelings for civil life at the close of the rebellion by the power of our doctrines against the use of such mental light. So its bitterness could only be used by mind of the feelings, as through enfranchisement of the ex-slaves to accomplish its objects. It must be remembered that civil characters of work only die by these

plagues upon the wicked. Among the masses vast armies of civil characters have died by this transference to the mind for civil life that would not have been any affected by its use in mental light only.

12 “ And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.”

In the opening of the sixth seal all the sun became black, but remember that was in faith only, and none of it was there smitten. But here it is in a position for the generative force, and so refers to mental light for civil laws of action. The principles of our civil theology throughout teach a personal freedom that is at war with all mental light for civil rule previously existing so far as works of the personal force are concerned. So such opposing light, so far as this figurative third is concerned, must finally be smitten by opposing force.

13 “ And I beheld and I heard an angel flying through the midst of heaven, saying with a loud voice : Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound !”

This verse is not clearly translated, we know nothing about any other language than our mother tongue, but we do know what the work of this angel is, and he should have been called an eagle flying in mid-air, because he is works of the person in the spirit of the middle heaven in this civil life or temporal rule of Christ, by an individual whose voice here is in what he does, and is the works of the person of the evening cherub in

temporal rule, proclaiming woe to the people who dwell in flesh because of such works in the next three soundings.

## CHAPTER IX.

### THE TRUMPETS, CONTINUED.

1 "AND the fifth angel sounded and I saw a star fall from heaven unto the earth : and to him was given the keys of the bottomless pit.

2 "And he opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit."

From vision, the spirit of this number naturally comes all lawful authority for the exercise of temporal rule in civil life, this the dullest intellect can soon discern. So in the opening of its seal the slain saints appeared under the altar, where their position controlled the offering for atonement, so the sounding here is works of vision in civil life, and the star which falls to the earth is the vision for these works descending to the people of the flesh. When such works of vision by the saints become common, and the people learn to trust in and fear the care and vengeance of God in civil life, and such trust becomes popular with the masses, and they understand its mental light, then this star of vision will have fallen by education to people of the flesh, so they will possess such faith and seek to rule by such works, and yet having little or no restraint from true light in the people about them, because of spi

ritual blindness, they will pour forth their filthy rule and thus reveal the contents of this pit, until this rule, or figuratively speaking, the smoke from their heated passions will arise as from a furnace and darken the vision of this light and its spirit. Thus it opens the bottomless pit.

3 " And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

4 " And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads."

The expression ; "and there came out of the smoke locusts upon the earth" is equivalent to, and there came out of the ruling vision arising from the pit, such characters as the locust, upon the flesh. In figurative communications to ourself, our own works appear upon the figure when used by it, but the instant this use ceases, the figure which shows our own work vanishes, even though both our own work and that of the figure continues to go on. So anything to come upon another in a figurative sense, as these locusts and falling stars, must be excepted in some way by it.

Locusts breed in the ground and feed upon the vegetable kingdom, and when numerous go in bands and have very noisy wings, and do their mischief in hot weather. So being a winged animal they are works of the person bred in the flesh, that go in bands like the figurative people of man, and that are noisy in their works, and that live upon works of feeling and do their mischief when the flesh is heated with the sun whose heat is mostly of the fourth nature. These locusts were



commanded by their king to hurt no expression of feeling in looks, neither any work of feeling from love and force combined, nor any work of feeling containing mental substance, but only to hurt the people who have not the seal of God in their intellects. So these locusts are deceivers, whose desire is to cultivate such works for their purpose, and deceivers too ; that none but the intellectually sealed can escape the torment of.

5 "And unto them it was given that they should not kill them, but that they should be tormented five months, and their torment was as the torment of a scorpion when he striketh a man.

6 "And in those days shall men seek death and shall not find it, and shall desire to die, and death shall flee from them."

The scorpion is a venomous reptile, which squirts its poison through a hollow sting at the end of its tail. Its wound is not usually fatal except when neglected, but its poison is so acrid that it causes great agony. This reptile we have twice received in figures directly to ourself, and have found it to be capable of showing a full government in the fourth nature. From figures to us of the lobster's large pinchers, and of craw fish, we find the arms proceeding from the scorpion's head and divided into pinchers like their arms to be for the biting, caused by government in the fourth nature to certain work between the different sexes. Its neck is equal in thickness to its head and to its breast, thus showing a persistence while its mind and feeling lasts, as in true love of the fourth nature in a spiritually dead man. The seven rings of its belly show possession for all the seven natures, and the seven heads or bunches of its tail show something told for them all,

at the end of which is the sting for matrimonial connection of the flesh. It has eight legs proceeding from its breast, with claws upon their ends, and each leg is divided into six parts. So they show a going from feeling in all the six natures for matrimony, the figurative meaning of eight. It commonly has four eyes, one for each quarter in second person work, but in some are observed six eyes, one for each of the six natures, and in others eight may be seen, making one for each nature in matrimony. It is of a black-like or blind color, and with its snout and feet fixes violently on such persons as it seizes upon, so it cannot be plucked off without difficulty; as is the case with a full government of the fourth nature to one of the opposite sex. And in further support of this figurative meaning of the scorpion it is more mischievous to women than to men, and more to girls than to women, and it is said that the best and surest remedy against its sting is to squeeze it to pieces upon the wound. So the figurative meaning we have found this reptile to have is the most strongly supported by its character and parts.

7 "And the shapes of the locusts were like unto horses prepared unto battle, and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8 "And they had hair as the hair of women, and their teeth were as the teeth of lions.

9 "And they had breastplates as it were breastplates of iron, and the sound of their wings were as the sounds of chariots of many horses running to battle.

10 "And they had tails like unto scorpions, and

there were stings in their tails, and their power was to hurt men five months.

11 "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

Remember these locusts were not horses, neither had they any of these things, but were only like unto horses in appearance, and had things like unto these mentioned. So they were an imitation and counterfeit of something real, and by taking this advantage of the spiritually blind did their mischief. To fully understand the power these deceivers will be given the civil position of saints in vision when procuring a companion must be fully known, but this must be left for another volume, although we can here say that all opposition to them must and will be quickly destroyed, and that by them no forms will be observed, and that none in this temporal rule will allow their feelings and principles to be insulted by the use of ceremonial obligations of human law for any consideration whatever, but would by natural feeling rather suffer the breaking of the most powerful bands, and the sacrifice of all they have set their hearts upon for this world. Such accursed mockery of true principle and teacher of spiritual wickedness by setting forms above truth, they can only treat with contempt, for sexual intercourse under any circumstances whatever, and with any people is fully binding matrimony before God, and fully subjects the parties to its every responsibility, and the saints will in this manner seal their own marriage bands.

So for horses thus prepared these deceivers act like

they are under such a character of government to God, and ready to carry his principles to battle, and for crowns like gold they give their mind the appearance of possessing the authority of the spiritual flesh, and their face is like that of principle for what a man may lawfully do as in the left of the throne. In a figure of the head, all its organs covered with hair have all their causes of action hidden. So nothing but their outside works are seen in the hair. So in courtship, hair like a woman would be such a cover to the inward causes of action as women commonly use in such work. Teeth are always individuals who have a place in the feelings one has a face to show, and here are the people whose works they use for defence of their own, which spiritual blindness cannot discern. Of all the valuable metals, iron is the strongest and easiest gotten. So it is a figure for work of pure unalloyed strength like that by which we suffer and withhold for defence of our way, because strength used for vengeance, at once mingles with the iron both the first and fifth natures. So these deceivers appeared to defend their breast, or literally speaking their feeling for their apparent civil work of vision by such strength. In procuring a companion that resists civil works of vision, all our figurative people that crave the union have to come under government to the figurative people that defend the reign of Christ when iron is the only defence. These governments take the people of vision to battle, and have also to be guided by them. So they must be animals guided by reins like a horse, but they do not have the people of vision under their control, so they cannot carry them upon their backs, but must

draw them in their own conveyance or chariot of war. So the works of these locusts sounded like the running of many horses with chariots to battle.

These locusts had tails like scorpions, because they told of married life with their intended victim, and consequently stings in their tails for connection, and with these they do their hurt. The five months duration only of the time they are allowed to torment, leaves them powerless in the other seven months of the year for civil vision, so then State rule will by that time have been moulded to the enforcement of natural right in the month for the principles of strength, and in the six months covering the works of the person in generation.

12 "One woe is past ; and, behold, there come two woes more hereafter."

These words are those of the seer in writing the vision, but they could not even, if spoken by the angel, give any idea of relative time of beginning between the woes, for no extensive works like these can exist without containing much from other natures that the same class of figures cannot show. So part must of necessity come under another head, whose figures cannot appear until the first class of figures are past. So the work of many classes shown one after another may be in progress at the same time, and so it is with these three woes.

13 "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God.

14 "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

The golden altar, as we have already shown, is the



altar of the two first natures upon which the sweet expressions of feeling are burnt. God everywhere present naturally faces in every direction, so before him must refer to his intellect. And the soundings being in civil work, an altar not connected with his intellect could not give orders for the direction of the work of a sounding as this altar does. And in the revelation of God's intellectual light to man for civil life through bruising, as it was done, the mind and judgment of the man used for this purpose would naturally be the altar before his intellect, for upon them the incense burnt in the bruising before the intellectual light came was offered. The altar of incense contained two cubes, one for each of its natures. So both natures in the golden altar are of third person scope, and consequently act in their work of civil rule, from an understanding of God the only lawful third person in such life. Now there cannot be any defence to any altar except through its second person work, for unless we act properly towards people with whom we contend, works of God for our defense could not come upon them because of not being understood. So second person work of the altar is its defense, and because horns are always used for defence and war, it has four of them for such work of this scope. So the voice from the four horns of the golden altar is the voice of second person work by these two natures for their defence in civil life. But such work of these natures spiritually enlightened would bring the man in conflict with human strength, and only result in his destruction if not defended by God, and these natures have no faith to ask this, for that belongs to the sixth nature. So their four horns call upon this angel of

faith to loose the four halves, or third person work of the head in religious faith bound in the river Euphrates, or literally speaking bound in the mind of human works for the right, as all believers were before the delivery of the evening cherub.

15 "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

Of the four mental angels the feeling mind of faith must of course be first prepared, and this too within its own nature, for here is the beginning—but the preparation of its intellectual mind is a very different and much more extensive work, because this is naturally dependent upon every one of the twelve intellectual heads of the front half for its mind and consequently has to be prepared by them all. So while one shows the preparation of its feeling mind, twelve are necessary to show that of its intellectual mind. So a unit gives the first extent, and twelve such units or a single day gives the second, which rests upon it. The two angels for the two sides have a relative extent of preparation like the first two, because for civil life in this nature all its preparation on the left is for its own head, while upon the right it must be prepared for the work of all those twelve heads. So its right resting upon its left must have an extent of preparation shown twelve times greater than that side, and so comes the month and year figures. So the hour, day, month and year, were the only figures that could picture the preparation of this nature in the four halves of the head for civil rule.

16 "And the number of the army of the horsemen

were two hundred thousand thousand : and I heard the number of them."

Suppose we take the flesh in third person scope, then some part of every number of each of its four tens act in combination with some part of every one of its own ten. So each ten may be squared, giving one hundred for each of the four sides. So for full right side work we have the third power of one hundred, making one million. And if we join with this number for work of the person the third person of the left also for work of the principle with it in this civil life, then we have the fourth power of one hundred, making one hundred million bodies, each of which may have these four prepared angels for their head. Now there are two distinct classes of civil life, as we have already shown. One resting upon the fourth nature, that is defended by temporal punishment, and another resting upon the third, that is defended by spiritual fire, for the latter, the same as the former, includes all the flesh when it predominates over the fourth nature in the matter. So for the two we have two hundred million, the extent of the horsemen here given, that may each have these four angels for their head, and that may come under a government to works of faith which they control and are guided by, and carry them to battle. So two hundred million different characters of work in faith for civil life will emanate from God through man, by which all human government and authority will be thrown down, and the wicked turned loose upon each other to cleanse themselves by destruction, and drive all men to God as their only defence.

17 "And thus I saw the horses in the vision, and them that sat on them having breastplates of fire, and

of jacinth, and brimstone : and the heads of the horses were as the heads of lions ; and out of their mouths issued fire, and smoke, and brimstone."

Brimstone is a mineral that easily burns up in fire, and which is dreadfully offensive and suffocating when thus decomposing, but when not burning it is in no way offensive to the senses. So in figurative language fire and brimstone together is the spiritual man, formed of the natural flesh brought into the light, and spiritual fire of God's presence in spiritual judgment for such have rest until this begins to take place, but then they find themselves of this hatefully consumable nature before his glory.

Jacinth is a plant bearing beautiful fragrant flowers, that was said to spring up from the blood of a beautiful youth, loved and carelessly killed by the heathen god Apollo at play. So it is works of feeling that spring from the life of those slain in youth by this false god, slain of course to his character in play.

Breastplates on an army of figurative people for war must be for defence of their feeling in the work which belongs to that part of the body. So fire jacinth and brimstone placed figuratively upon the breast defends the feelings of these people from wavering in their work, because they understand the burning and the works of feeling, and the hateful nature they must endure by yielding.

Of the beasts which live upon flesh the lion is king, as is the enlightened intellect which also lives upon the substance instead of the feelings like the herbivorous animals for the back of the person do. So here the lion has the same meaning as in the throne. So these horse governments have mental heads like unto

intellect. As the mouth is the feeling, people have a face to in any way show it naturally has more power to convince and influence than any other figure, and is that from which the burning shame, and vision of rule, and hateful nature of the wicked must be sent against them to battle.

18 "By these three were the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths.

19 "For their power is in their mouth, and in their tails ; for their tails were like unto serpents, and had heads, and with them they do hurt."

So what these also tell with the feeling they have a face to show, is like unto governments to possession which have heads for mind, etc.

20 "And the rest of the men, which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood ; which neither can see, nor hear, nor walk.

21 "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

Anything a man trusts in he worships. So if it is not God he worships idols, and if he trusts in wicked men he worships devils. For such unlawful worship of idols we in the fulfillment of the golden calf Aaron made, were bitterly punished, and also for some of our figurative people bowing to Baal. Man may be fully guilty of all the crimes mentioned in the last verse without ever having committed a single act, for all are guilty before God according to the Spirit, and he that desires to do is as black hearted as the one that does,



and may even be more so, and if a single one of all the figurative people of a man desires to commit fornication, or any of these crimes, and all the rest are directly opposed, the man is thus far guilty of such a crime.

## CHAPTER X.

### PREPARATIONS FOR THE SEVENTH SOUNDING.

1 "AND I saw another mighty angel come down from heaven, clothed with a cloud ; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."

This figure begins the preparation for the seventh sounding, and is an important part of the second cherub at a work mostly of faith in the nature of vision for defence of the saints in the fourth nature. In figurative language all work that comes from the brain comes from heaven, and in literal language, all figurative people in us who are composed of our gift of the Spirit of God come down from the spiritual heaven or God. So the arch which overhangs the earth is a figure for both. This angel we know dwelt in the middle heaven and was directly of God, and began his work by direct instruction from him, and pursued it through direct support from the same source. So the spiritual heaven is here meant by the figure, and the cloud with which the angel is clothed is the sentiments of its mind under control of its spirit of feeling.

God gave the rainbow to Noah as a token of his

covenant at the destruction of the world by water, a figure of this destruction by mind, and by placing it in the clouds, where it is formed by the separation of light into its seven elementary parts by globular particles of water, shows that the seven elementary parts of his own light will appear in sentiments of mind, and by them be then divided for such a token. So the figure belongs to the head, as is also proven by its use over the throne. So it shows upon the angel's head that he uses these different lights of God separately. So by him the division is made or used in work as the seven thunders which follow his cry also prove. So his face to do may be called like unto the sun for its work in all the colors that compose its light, and his being or feet may appear like pillars of burning destruction.

2 "And he had in his hand a little book open, and he set his right foot upon the sea, and his left foot on the earth.

3 "And cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices.

4 "And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."

We have already seen what a book means from the sealed one opened upon the throne, so from the figurative meaning of the hand this book is some truths, open in the works of this angel's natures of the flesh. He also in a figurative sense places the being of his right side upon the mind of man, and the being of his left side upon his natures of the flesh, and says some-

thing which speaks loudly as when the intellect under government roars, and after he has cried there is a clash of spirit in each of the seven natures, the voices of which were sealed to keep covered the first conflict in temporal rule by the saints.

5 "And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

6 "And swore by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer :

7 "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

To swear this oath this God had to be correctly known, for a name without its principle is nothing, and all who swear by God without this knowledge swear by something they call God, but with this knowledge they swear by him as here described without any mention of the description itself.

This angel literally swore this oath with upraised hand, to properly end the mystery of the work used to cut out the stone of temporal rule—and set the time in the future for the end of all probation, or possible chance to escape the penalty by reparation and suffering, at which point the sounding of strength began.

8 "And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth.

9 "And I went unto the angel, and said unto him

Give me the little book. And he said unto me, Take it, and eat it up ; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 “ And I took the little book out of the angel’s hand and ate it up ; and it was in my mouth sweet as honey : and as soon as I had eaten it my belly was bitter.

11 “ And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” This angel had conducted to its close the first battle of Christ’s civil rule, and had fully taken his position for life in such authority, when the same voice of heaven in his feelings, which by lack of intellectual light hid the results of this conflict until they were fulfilled, causes surroundings which brought the book of Revelation to his attention, so he discovered that the little book open in his hand belonged to its prophecies, and at once set about giving it to St. John for food, that he might begin his new prophecy, and how sweet it is in the explanation of his words, and how bitter it makes his possession, the reader may judge at the close for himself.

## CHAPTER XI.

### PREPARATION, CONTINUED.

1 “ AND there was given me a reed like unto a rod : and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein.

2 “ But the court which is without the temple leave out, and measure it not ; for it is given unto the Gentiles : and the holy city shall they tread under foot forty and two months.”

Reeds grow in watery places and are jointed and

hollow, and a rod in figurative language is correction. So John was given a work of feeling like unto correction grown in mind, by which to measure the body of God and the altar in his children, and them that worship in his flesh. So his means for measuring is the work of the angel standing on the sea and earth. But I think the translation should have been a walking staff instead of a rod, for the figurative meaning of a staff would much better fill the place. All who dwell in the Holy Ghost dwell in the court of the temple, but the temple itself as we have already shown by explaining the tabernacle, is the body or flesh, so this work of feeling by the angel is not to be used for the measuring of the court. Cities we have already proven from the figurative meaning of the Levites and of their position in the promised land, are for the brain or parts of it, so the holy city here trampled under foot for twelve hundred and sixty years, or forty two months of prophetic days is the mental head, naturally produced by the presence of the spirit; this has been trampled under foot by setting learning, letters, and the human mind above revelation of the spirit. The angel here who says arise and do this measuring, is the same who gave him the reed and who is now saying these words to his prophecy in fulfillment of the figure, the same angel as in the tenth chapter.

3 "And I will give power unto my two witnesses. And they shall prophesy a thousand two-hundred and three score days clothed in sackcloth.

4 "These are the two olive trees and the two candlesticks standing before the God of the earth."

There should be a point here at the end of "witnesses" as we have written it, for there are two separate sen-



tences in this verse. All the law and the prophets and the preaching of the kingdom, either bear witness of this angel or directly support him in some way, but the witness of the New Testament in the doctrines of the kingdom, is entirely different in nature from that of the Old, so each is a separate witness, making two. The power he will give these two witnesses can soon be seen by all, and better than the angel who divides the light into its seven parts can none tell the nature and power of these witnesses, as given in the next two verses. Neither has any figure a better right to tell the duration of their prophecy in sack-cloth, than the one which controls its end. Olive trees we have already shown to be work of feeling in vision, so they declare the definition we have given, and still further support it in the figurative prophecy of Zech. iv, where we find them feeding the seven lamps of this angel with their mind of vision. And from Rev. i. 20, and the figurative use of the candlestick in the tabernacle, we find these witnesses must be something for holding light to shine before the God of the natural flesh, who is human mind in which its inhabitants trust.

5 " And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies ; and if any man will hurt them, he must in this manner be killed."

So if any man will hurt the principles which these prophets are composed of, he must be killed by the burning destruction which proceeds from the feelings their wounded nature shows, as we now see in all works of retribution for offence of truth, from those in social life to those in deadly conflict.

6 " These have power to shut heaven, that it rain

not in the days of their prophecy : and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will."

That these did shut heaven while their coarse outside sackcloth sentiments only were seen, so that no refreshing showers of mind descended to man from God, the spiritual darkness of the last twelve hundred and sixty years, and the religious confusion of the present day give abundant evidence. And we see also that they have given the waters of human mind life to such an extent, that even the conscience and every sacred feeling is made to yield to them. So they are turned to blood. And for man's wickedness they have smitten the flesh with many of the bitterest of plagues, as seen in church tyranny, religious persecution, weights of formal worship ; so called holy wars, and finally to end with, the religious scourge of this nation over African slavery.

7 " And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and shall kill them.

8 " And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

Knowing the prophecy of these two witnesses in sackcloth to be closed, we watched the triumph of the beast or government, to see how much more the people loved the union and trusted in strength of arms, than they loved and trusted in God, for here was a fair demonstration of the truth, for Godliness is in true principle within ourselves, and not in tyrannizing over others with the weapons of Satan.

A government which is of mind, comes up from the sea, and one which is of the flesh comes up from the earth. The United States government cannot be said to have come up from either because a new government was not necessary for defence, and under the circumstances could not have originated in the mind. So it came up from the feelings of the people who were in the bottomless pit, where all the crimes of war could be defended for no higher aim than their gratification. Remember ; the war against the two witnesses is that of the beast itself, so no war but one to sustain a government can fulfill the prophecy, and this remember cannot take place until the end of their prophecy in sack-cloth which all can now see for themselves is accomplished. The death of the witnesses would be complete when to sustain the government all their laws and teaching become disregarded in works. The mental head that directs this beast must like the brain of a single man, when its head is spoken of instead of its work be called a city, and it may well be called a great one in a nation of this size when the majority of the voters constitute it. This city spiritually is called like unto Sodom, which was burned up with fire and brimstone for its iniquity, and like unto Egypt used to prefigure legislative intellect of federal rule,—and also called the place where our Lord was crucified, which all know was done in the street of public opinion, when Pilate and the government would let him go. This city walks through its representatives, so they are its street, and strictly speaking senators can in no way be included, because they are of other streets and not directly from the people, and in figurative language would have to come in another class.

9 "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

To no other government upon the face of the earth could the expression, *And they of the people, and kindreds, and tongues, and nations* apply with any considerable part of the force it does to this, for of such offspring it is composed.

These three and a half prophetic days being Jewish years, make twelve hundred and sixty literal days—one for each year of the sackcloth prophecy, and counting from the beginning of non-intercourse between the North and South on the first day of September, A. D., 1861, pursuant to proclamation of the President, we find that Saturday, the eleventh day of February, A. D., 1865, was the last day of the time, and on the following Monday these witnesses stood precisely upon their feet as was proven by two resolutions concerning peace, tabled on that day. The vote on one quasi-authorized the President to go on with further peace negotiations by 71 against 52. While all the principles and laws contained in the two witnesses lay perfectly dead in the street of the city, they were still kept before the people's eyes by proclamations, fasts and prayers for the government and victory; so they suffered not their dead bodies to be buried out of sight.

10 "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

They who dwell upon the earth are those concerned,

who are controlled by the flesh, as this position and the figurative meaning of the earth declare. All such rejoiced for their triumph over the principles of these prophets, and made merry, laughing to ridicule those before religiously opposed to war, because in the trial they were not behind themselves in trampling under foot the principles of these witnesses they had before carried to battle against the flesh, and had now given victory over themselves by preaching and practising what they had before condemned while there was no trial to prove in what they trusted.

11 "And after three days and a half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."

Before the standing of these witnesses upon their feet, appeared by resolutions in Congress, offered on the 13th day of February, A. D. 1865, over twenty-five hundred copies of a pamphlet containing the first book of this volume had been circulated, and over fifteen hundred of them to preachers, but of course these hirelings who make their living by pleasing the sense of the people, dared not circulate the truth before it become popular, for fear of unfavorably affecting their bread and butter; still they could not but see it themselves, and when the standing of the witnesses upon their feet further supported the truth, this great fear fell upon such as correctly saw them.

12 "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 "And the same hour was there a great earth-



quake, and the tenth part of the city fell, and in the earthquake were slain, of men seven thousand : and the remnant were affrighted and gave glory to the God of heaven."

After the witnesses stood upon their feet we waited seven days, a figure for strength in light, and then we put in the mail for Washington city a copy of this pamphlet for the President, Mr. Lincoln, and one for each of the senators and representatives in Congress, and in this way the loud voice reached them, and they ascended up in sentiments of mind as the cloud foretold. So at the expiration of forty days from this, the figure for strength in light for the flesh of third person scope they were in the brain at the head of the government with divine authority, and the President was in the field at the front, seeking a favorable opportunity to bring about peace ; and the conditions he offered the rebels began the earthquake, or literally speaking, began the change of their physical position towards the government, and at the expiration of the prophetic hour, or twelfth part of a figurative day from the time they had ascended up, the rebel armies had abandoned the contest, and the tenth part of the city, that part of the brain which belongs to the right division of strength in the flesh had fallen. Here ends the use of this nation as a figure, and begins the work of characters within it, for the fulfilment of the figures of the Bible. So what we here wrote of it is figurative, and fulfilled again within itself, and should be here explained, but time and circumstances now prevent, although it has already progressed to the standing of the two witnesses upon their feet.

The slaying in an earthquake must be to the power that causes it, and here the slaying would be in works upon the right of third person scope in the flesh, for the beast becomes third person, and had to be acknowledged, and this they did in all the seven natures which multiplies the thousand for that scope of work on the right by seven, making seven thousand the extent of the slaying. And the rest for works of the left were affrighted, and gave glory to God, by abandoning the use of the principle of the devil for defense.

We skip the fourteenth verse altogether, as it is the seer's own words unnecessarily put in from his wrong ideas of figurative language.

15 "And the seventh angel sounded ; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ ; and he shall reign for ever and ever.

16 "And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God.

17 "Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come ; because thou hast taken to thee thy great power, and hast reigned.

18 "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great ; and shouldst destroy them which destroy the earth."

In the sounding before this, after giving its work, then began with the tenth chapter a description of the preparation for the sounding of strength, both by the

angel and by political events overruled to scatter by them the truth, for there was none to help, therefore, the Lord gathered people to trample in his fury, and bring salvation by his own arm.

The beginning of this sounding has already been mentioned in the last chapter, and now to clearly understand it the reader has only to remember that it is purely in strength used for defense in civil life. But remember, all afflictions to conquer, come by the sounding of vision, and are of themselves no part of any sounding ; so the sounding of strength is in what people will suffer, endure and sacrifice for defense of true character and principles in civil life. This sounding began at the end of the first conflict, in such rule in a matter where no other means could be used. All opposition by parents had long been destroyed, but we demanded such public confessions and reparations by the lady for the deceptions she had practised, and means she had used to humble us both to herself and parents, as would show a thorough humiliation before we would in any way notice her, and after making her clearly see that we had no compromises to make, we then gave her a certain length of time for the work, at the end of which, if any thing remained unsatisfactorily done, we would never speak to her upon the earth. This was the only means of defense in such a case, so the sacrifice was made, and the sounding of strength begun, for no one in Christ will compromise with hell, however much pain it may cost them. All kinds of work in civil life that is purely in such like strength, belong to this sounding.

19 "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testa-

ment ; and there were lightnings, and voices, and thunders, and an earthquake, and great hail."

Our explanation of the tabernacle of witness and of other Scriptures, prove this temple to be God's body, which is now opened in the spiritual heaven, so that that in which his testament is contained, the veil before which was rent by Jesus, is seen from the sentiments of his spirits. So there were passings of mental light, and declarations and contending clashings of spirit, and a change in physical position, and great descent of fixed works of mind.

## CHAPTER XII.

1 "AND there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars :

2 "And she, being with child, cried, travailing in birth, and pained to be delivered."

We have now come to an entirely new class of figures. To the opening of the seals belonged works of the left or of principle, and to the sounding of the trumpets belonged works of the right or of civil life. And now, from the beginning of this chapter, to the end of the seven last plagues are described works of possession ; so now we go back to the beginning of possession connected with Christianity for our starting point.

A woman, in figurative language, must be something with which we can form a union and become one with as in matrimony, and something to, very necessary, for happiness. So the holy city, New Jerusalem, the mental head, descending from God, is called the bride.

the Lamb's wife, because we thus marry it. Whatever a man's religion may be, if he is devoted, he thus marries it and becomes the same so its character is his character—for whatever God a man prays to if he does not become that God, it is because he only prays with his lips and not with his heart; so no better figure for religion than a woman I cannot now perceive, and she can also tell its character by her own. This woman is clothed with the seven unseparated lights of the sun for mental vision, which contains these lights, and is controlled by the mental light of the second nature, as is shown by the figurative nature and position beneath her of the moon, and she has the authority of the twelve mental heads of the brain as is proven by the crown of twelve stars. But if she prefigures a character of work for civil religion, the figures and subject of the Bible prove it to be a religion containing every cherishable character of civil rule.

3. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4. "And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

In the ninth verse, this dragon is called satan, and the old serpent, or literally speaking, the old government of possession. So these names with his color and heads and horns make him easily understood. Horns are always something by which we defend ourselves and make war; so ten of them a figure for the right and left fives of the flesh, and for the extent of the law for its defence as we have shown in other



places by the nature of these divisions, and by the figurative nature of the ten commandments written on the two tables of stone, show clearly that this dragon makes war and defends himself with the law, and thus comes his red color, for such legal work is only in mind or the second nature. So he has seven heads that the authority of the law for each nature may be shown by the crowns to be possessed and used by his mind. In ancient paintings the dragon was a crocodile with wings. I recently received from God a prophetic picture of the head and mouth of this animal, the fulfillment of which proved it to prefigure work of executive officials. So government to possession in their power is the old serpent. As they appear in the upper regions, the work they prefigure is in the brain. Of its minor mental lights, the third for civil personal works previously existing were destroyed by amendments to the constitution.

5 "And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up to God, and to his throne.

6 "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days."

As a figure, this male child becomes a protecting leader for work prefigured by its mother, as no father is given. So the enmity of the dragon shows this work opposed to its spirit, and thus indicates it the commencement of Christ's civil reign, as a complete unit of power, for until here all things concerning his reign have been given from figures that did not include all the flesh and brain in a unit of force. The wilderness abode prefigured a lonely and uncultivated home

until the acquirement of mental light prefigured by the twelve hundred and sixty days that reached to the end of light for laws by third powers.

7 "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels;

8 "And prevailed not; neither was their place found any more in heaven.

9 "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

The definition of Michael, according to Noah Webster, is, one like God. And in a figurative prophecy in Daniel x., concerning the evening cherub, which is revealed with a similar in literal prophecy, also having a figurative meaning, and which reaches to the end of the book, the name of Michael is used directly for Jesus, the morning cherub. So Jesus and his angels, or rather the characters of work they prefigure, fought with this dragon and his angels, and so overcame them, that no place for him was found in the brain for civil rule, and they were cast into the feelings of the flesh where they could now alone live. The struggle that prefigured this seems to have continued in the brain of early saints for many years, for we find some of the main pillars of the church yet influenced by this dragon at St. Paul's second visit to Jerusalem. Gal. ii. For remember the Mosaic laws taken literally created this dragon that has so long reigned over the Christian world before here fulfilled.

10 "And I heard a loud voice saying in heaven, Now is come salvation and strength and the kingdom

of our God, and the power of his Christ ; for the accuser of our brethren is cast down, which accused them before our God day and night."

The law so often purely figurative and, all of it having power over the conscience through a general ignorance of this, had to be completely risen above before its influence could be destroyed from the brain, and the dragon thus cast out of this heaven so at this point the power of Christ only would be left. Now, the law being of God, and being man's only guide before the Spirit came possessed both the authority of God's literal word and the power given it over the mind by education. So its disregard gave it a chance to constantly accuse and try to bring into condemnation before God for violating its letter. So in this way the dragon became a constant accuser until thus cast down.

11 "And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives unto the death.

12 "Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea ! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

This law dragon could only be overcome by a steady Lamb character of government to God, for this only could defend man from his condemning power, and raise him above the law ; so it was by the life of the Lamb, which figuratively is his blood that they overcame. And they loved not their lives to the spiritual death of literal righteousness. The victory once won by the leading pillars of the church, they could emancipate the brain of followers from this power of the dragon,

and this they seem to have done as fast as they escaped themselves, therefore the spiritual are called upon to rejoice ; and those who dwell in the flesh, and in the second nature, are warned of the wrath this serpent in executive possesses. Perhaps those who have felt this wrath in the American conflict over African slavery may have a tolerably correct idea of its power.

13 "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child."

So when spiritual righteousness had so triumphed over literal, that the spirit became the only guide of Christians to the full casting of the dragon from the brain to the flesh, where he also held his position in the saints by having cast down the mental light of the spirit for that third of man, all the dragon's hatred would be excited, and his bitterest persecution of the religion that brought forth this doctrine, might then appear at any suitable time.

14 "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place ; where she is nourished for a time, and times, and half a time, from the face of the serpent."

For this eagle, some great man in works of the person, for both the right and left had to arise and give his works to this woman for her wings, and such works as wings picture, used to carry this religion into a coarse, wild uncultivated state are clearly those of a human warrior for the church, like Constantine the Great. So the raising of the church into worldly favor in that age brought about the completion of her fall by attracting to her the majority and the worldly

ambitious, who would soon mold all her teachings to suit their own spirit. So works of the person of the nation in law the sentiments of which were prefigured by Constantine gave works of the persons for the character of this woman that carried her into seclusion and safety

15 "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 "And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

To see the character of mind this government of possession cast out of its mouth after a religion which makes a man his own guide, we have only to consider the opposition the spiritually dead always feel towards any other religious guide than the letter, and how they trust in and bind man with laws and forms. But the stars of the flesh the dragon had already triumphed over, so it had no opposing mental light, and consequently it swallowed up these waters by applying them to itself, thus leaving the mind and conscience free. The war made against the remnant of the woman's seed was before she had fled to the wilderness, for they had the testimony of Jesus Christ, which is the spirit of prophecy, and this could not be much had in the wilderness. The reader can now see by glancing back over the chapter, that all its works have been of the possession of this religion and of the saints and of this dragon.



## CHAPTER XIII.

## TWO BEASTS.

1 "AND I stood upon the sand of the sea, and saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."

So the government here spoken of comes up from the mind or second nature of man, and has a mental head for each of the seven natures of man, and a horn for each of the ten divisions of his flesh, so it uses for defence works of principle in the nature of life, and of matrimony, and of vision, and of faith, and of strength, for the first five horns, and works of the person in all these natures for the other five horns, therefore its defence must be in its regulations for these divisions ; so the ten horns are ten classes of law, the number for defence of the flesh by human government, or in other words, these ten horns are the extent of the literal law for defence of the flesh. The dragon had crowns upon his heads, for the authority of mind, the law of Moses possessed from the way in which it was given, but here the horns or ten classes of law have the authority and not the mind of the beast, so the crowns are now upon them, and the heads of the beast have upon them the character of blasphemy as the figurative meaning of name shows. Part of this blasphemous character may be touched upon as follows. Upon the first head, Disregard for a man's own individual conscientious judgment by requiring his obedience to laws he believes wicked, and thus trampling underfoot and treating with contempt the teach-

ing of the Holy Ghost, obedience to which is man's only means of ascending unto God. Upon the second head, Interference with the personal rights of States and individuals, by prescribing for them works not required for protection of their natural rights. Upon the third head, Violation of the rights of life in God and in natural life, by battling against and in violation of natural right in civil life. Upon the fourth head, Violation of natural laws and rights of social life, as between different races; and in matrimonial life, as in setting literal laws and obligations above connection between the different sexes for matrimony, making the former valid to destruction of the latter and true marriage. Upon the fifth head, Tyranny of vision, in claiming the right to rule over States and men for other purposes than protection of civil equality. Upon the sixth head, Interference with works of faith in civil rule in many ways inconsistent with natural right. And upon the seventh head, Wrong use of strength in many ways.

Remember that, as a figure, no animal can exist until the character of force it prefigures work of comes under government to action in a prescribed manner. So this beast covering civil mind for the seven forces separately, and civil law for all the forces of the flesh in their ten divisions for law, can only exist while the work it does is caused by other forces than desire to manifest sentiment. To illustrate: If the object of this work, wherever done, had no ruling opposition, a beast prefiguring it would then cease in form, because not under government to opposing or ruling forces; so this

beast must vanish with the destruction of arbitrary rule.

2 "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion, and the dragon gave him his power, and his seat, and great authority.

3 "And I saw one of his heads as it were wounded to death, and his deadly wound was healed, and all the world wondered after the beast."

So this beast prefigures work of a unit of power, different parts of which had their works prefigured by the Babylonian Lion, Medo-Persian Bear, Macedonian Leopard, and Roman beast with ten horns. See our explanation of Dan. vii. So the bear that gave it feet for works of being, was President Johnson's administration; and the republican party gave it a body like the Leopard; and congressional intellect gave it a mouth like a Lion; and the Judiciary gave it the ten horns. Remember that, without coming under government to an object beyond that of merely manifesting sentiments, no beasts are required for figures; so reconstruction of the Southern States is really the only life of this beast. So, when radical rule had given this beast the power of executive officials, it had received the power and authority of the dragon. And this was great, by the effect of our civil theology upon Congress, in fulfilment of the effect of the Scriptures upon the Old World.

The wounded head of the beast was the head for civil judgment that was wounded by President Johnson's reconstruction, and healed by radical power.

4 “ And they worshipped the dragon which gave power unto the beast : and they worshipped the beast, saying, Who is like unto the beast ? and who is able to make war with him ? ”

Worship is to trust in, and whatever a man trusts in, that he worships and makes a God. The evil spirit under government to possess took hold of the letter of the figurative dispensation by the children of Israel, and thus got seven heads and ten horns with which to deceive the people through their ignorance of these figures. Now this government of possession, arising from a misunderstanding of these figures, is the only authority the beast has for his works, so the people worship this dragon which gives power to the beast, and who by this false authority cast down one third of the stars of the brain of primitive Christianity to the flesh, and they trust in the beast, boasting of him.

5 “ And there was given unto him a mouth speaking great things, and blasphemies : and power was given unto him to continue forty and two months.

6 “ And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle and them that dwell in heaven.

7 “ And it was given unto him to make war with the saints, and to overcome them : and power was given him over all kindreds, and tongues, and nations.

8 “ And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 “ If any man have an ear, let him hear,

10 “ He that leadeth into captivity shall go into captivity : he that killeth with the sword must be killed

with the sword. Here is the patience and faith of the saints."

To see the great blasphemies of human government it is only necessary to compare its works with the gospel and true figurative meaning of the Mosaic dispensation, all of which will be fully explained in due time. The forty-two months of its duration under so called Christianity, counting as the Jews did, thirty days to the month, make twelve hundred and sixty years or prophetic days, the same length of time the woman was to remain in the wilderness, and that the two witnesses prophesied in sackcloth, but a beginning and ending of the beast similar to that of the Babylonish captivity must be allowed.

To blaspheme the character of God, is to blaspheme his name, and to blaspheme his tabernacle is to blaspheme those whose work is caused by his presence in them, as the figurative nature of the temple shows. In figurative language all who live in the brain, instead of the feelings of the flesh live in heaven, but not the spiritual heaven, so these also the beast blasphemed for their not joining in his work of the feelings of the flesh.

If the reader will look back to primitive Christianity where revelation of the spirit in all true Christians set them altogether above the first head of the beast, and gave them a true guide, he can see at once where the conflict between them and the beast arose. But the beast triumphed over them until all people came under his control, as we now see it, and all trusted in him whose characters were not in the principles of life of the lamb character of government, which has been slain from the foundation of the world, because the dragon prevented its arising to life in the beginning of Christ-



ianity. So in fulfilment of all this the federal power will rule over the States until 1260 days extent of mental light concerning it is acquired.

11 "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon,"

So this beast came up from the flesh or third nature, for to it the other four of the flesh belong, consequently his mental possession was in one head. To speak as a dragon would be to speak as one under government to possession received from supposed sufficiency of literal acts of executive officials, for the dragon is also the old serpent; so no government could thus speak but a religious one trusting in possession from the letter of the Scriptures, for such speaking could in no way be from a secular beast, and a so-called Christian one of past ages would naturally come up from the nature of life, because upon it primitive Christianity was built, and in works of possession such a government would have two horns; one horn in the Scriptures for the left, telling what kind of life should be, and another in the Scriptures for the right, providing for the works of this nature, for, remember, in this class of figures, the horns must have their power within themselves, and such horns from the New Testament, even literally interpreted, would be like those of a Lamb.

12 "And he exercised all the power of the first beast before him, and causeth the earth and them which dwell therein, to worship the first beast whose deadly wound was healed.

13 "And he doeth great wonders, so that he maketh

fire come down from heaven on the earth, in sight of men."

The second beast here is said to exercise all the power of the first beast before him, which is as much as to say in his intellect, thus clearly showing State under religious control. So here is the power of State government in the hands of a government for religion, which supports and defends government of state, and causes the flesh and them which dwell therein, to trust in state government. And this government for religion caused burning to come down from the brain on the flesh, or still more clearly speaking, to come down on these feelings of life in the natural man by its curses, threats and excommunications for those with whom it was offended, that believed it to possess the keys of heaven, and power to cast into hell, and this too in sight or mental vision of men.

14 "And deceiveth them that dwell on the earth by the means of those miracles which he hath power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword and did live.

15 "And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed."

So the control this beast had over the people in the vision of the secular government, saying unto them, have one like it, for the church showed the possession of great unnatural power over people controlled by the flesh, and decieved others into easily acknowledging its authority by these means. With respect to

this image, there was built up in the Roman church, and still exists, what might be called a complete form of government for talk, but this could not be touched in figurative language by the figure for its government over salvation. This government for talk would of course have a mental head for each of the seven natures, and also would have the ten classes of law for the ten divisions of the flesh for its defence in such work, because all churches have this scope in their teaching, so like the first beast, it would have seven heads and ten horns, and possessing the same spirit of the beast, it would also have a like body; and thus, in figurative language, it is a complete image. But as an image of a government which lives by its executive power, it would be dead until given living authority and power to enforce its laws, and this could not exist until the secular laws of the church had executive power given to enforce them by temporal penalties, for to these the spiritual power of the church could not reach, but it had power to give life to the image itself; so it could speak through its teachers, and educate the people until all who would not worship and obey church laws were excluded from hope of salvation, and thus figuratively slain. Church laws and governments of all kinds are only images of beasts.

16 "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

17 "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 "Here is wisdom. Let him that hath understanding count the number of the beast, for it is the

number of a man, and his number is six hundred three score and six."

All who do not have this mark of the beast in what they do, which is the right hand, by having such deeds, mortgages, notes, receipts, contracts, accounts and marks generally (internal revenue stamps in particular), as the beast requires, may no more do buying and selling unless they keep these marks in their intellect of business, or have the character of the beast, or the extent of his character, which is the extent of a man in their work, and this extent is the six heads of the six sensitive natures, and these six heads multiplied by the first ten of the flesh, and also by the square of this first ten, making six hundred and sixty-six, each number of which any common intellect can soon find the meaning of, from what we have already written.

So the Christian church is directly charged with causing this fall to such beast worship, and the necessity for these marks and for the lack of confidence and trust in God. It is easy to see how destructive in that age a church imitating and united with State would become to all trust in God for defence, because uniting Church with State at once acknowledges dependence upon the latter, and elevates it to divine authority, and then all teaching would be moulded to suit, and every true inspiration of God thus smothered out or kept from arising into life until all men would be trained to lean only upon the arm of flesh. So this beast is of Christianity among the Gentiles prefiguring characters of work in the republican party.

## CHAPTER XIV.

### THE LAMB ON MOUNT SION.

1 "AND I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

Mount Sion was in the city of David, in Jerusalem, and in the inheritance of Judah, so it belongs to the principles of the fourth nature, and consequently was taken from the Jebusites, or those who tread these principles under foot, as the name signifies, by King David, a figure for the beloved strength of this nature. And the city of David was Zion, 2 Sam. v. 7; 1 Chron. ii. 5, and Zion signifies a heap of stones raised up; so Zion, as well as a city, belongs exclusively to the brain, and in this portion of the promised land, and thus connected with David, neither of them can be anything else than a mental head for defence of the fourth nature by Christ's temporal reign, and further evidence of this is found in the prophecy, that the law should go forth of Zion, (Mal. iv. 2,) or literally speaking, should go forth of mental substance, as we now find to be the case, for the law cannot be said to be given until its figures are explained. Mount Sion is the same as Hermon, (Deut. iv. 48,) and Hermon signifies anathema, destruction, and Sion signifies noise, confusion. So Hermon is a correct name for human government, and Sion for the government of Christ, until the earth is cleansed; for as the former fights



against God and all his requirements, and against all trust in him, to the cursing of man and destruction of his happiness, so must noise and confusion accompany the open individual works of the latter, until the earth is cleansed ; so both these names seem much more applicable to the exercise of temporal authority than of any other work. And upon Mount Sion also the temple, a figure belonging exclusively to the reign of Christ, was erected by Solomon, and is now in process of building for its fulfillment ; so all taken together, this Lamb, according to the figurative meaning of position, is under control of the mental mountain of Christ's temporal reign, for defence of the fourth nature. This Lamb character of government is here shown to be the leader of all with him on the mountain, so he stands the same towards them that a part of the second nature of man should towards others of his figurative people not in that nature : and those with him follow wherever he goes. So were they literal men, this following would be wholly unlawful, because the Spirit is man's only guide, for what one might do even in Christ might be unlawful for another, owing to his condition or circumstances ; and the second nature also is our only lawful leader. So one man only is here described, and the figure does not cover a very great part of him in a numeral sense, for it leaves all the third person scope of the flesh for one side entirely out, and only takes in a mental head of first person scope of mental light ; for the 144,000 is the third person scope of the flesh on one side multiplied by the square of the twelve mental heads of the brain. But had the flesh for this scope of work on both sides appeared in the number, then all our definition of Sion

would have been proven false ; for temporal rule to defend the fourth nature must be in right side work. Literally speaking, all these had the character of the Father written in their intellects. Remember too, that the forehead has no covering to hide the real nature of its work. So here was the beginning of possession for defence of the fourth nature by the reign of Christ.

2 "And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder, and I heard the voice of harpers harping with their harps.

3 "And they sung as it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth."

Here is a voice from man's brain as the voice of many minds, and as the voice of a great clash in spirit of feeling.

A harp is a stringed instrument of music, played with the fingers. The strings answer for the length of the main body of man in manifestation of work ; so in figurative language the harp is for works of all the man in sentiments, which by the fingers for works of the nature of the flesh separately are made to cause agreeable motions in spirit of feeling.

A new song signifies a new theme, but this is only as it were a new one for undeveloped, it had been written ages before, because this voice from heaven, and this song before the four beasts and twenty-four elders of God's throne now in use, sung here for the first time to be understood in this world, is in the Scriptures given from heaven through the brain of

man ages ago, but much hidden in figures, and not to be learned by any others until learned from these standing on Mount Sion.

4 "These are they which were not defiled with women: These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

5 "And in their mouth was found no guile, for they are without fault before the throne of God."

That is, these are figurative people of this man that have not been corrupted with women, for they are spiritually pure, and by nature follow this character of government in his individual nature wherever it goes. These were the first redeemed from the flesh to God, and to this character of government in the second nature to him. Remember, all the bodies of these figurative people are of the right thousand of the flesh, and that none in primitive Christianity triumphed over the dragon in his rule of the flesh. Even Jesus himself did not in a practical sense, although the necessary mental light was possessed by him, and then the dragon cast it to the earth. These upon this mountain were said to be without fault before the brain of the man whose head is the throne, for no condemnation from God can come to the figurative people of a man except through his own brain.

We have now had shown to us this much of a man and its possession placed under control of Mount Sion. Remember, he is not working, but simply standing as if ready for something, and learning this song that he may work; so when this preparation is completed, his seven natures, or an angel for each, go forth in the

performance of Mount Sion work, which, remember, is mental. So the seven angels which now follow must be interpreted from the subject and class of figures to which they belong, and their numeral order.

6 "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people.

7 "Saying with a loud voice, Fear God and give glory to him for the hour of his judgment is come, and worship him that made heaven and earth, and the sea, and the fountains of waters."

This angel for judgment is flying in mid-air, and so must have wings, and consequently has such works of the person in the middle heaven, with which to preach the Gospel he possesses, for remember, he is here preaching temporal judgment for defence of the principles of the fourth nature, for his work must be confined to Sion. Heaven and earth and the sea and the fountains of waters are the brain, flesh, second nature, and streams of mind flowing from the feelings of the flesh, and so have a double meaning, because also literally true of God's works.

8 "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

If the reader has properly studied divisions by the seven natures, he will see at first glance from the words of this angel that he is the second nature as his numeral order shows ; so his work is directed particularly against Babylon, the great whore which has caused all

with characters of work prefigured by the nations to drink the judgment of her connection with characters of civil work belonging to the States and the people by the laws of natural right.

9 "And the third angel followed them, saying with a loud voice: If any man worship the beast and his image, and receive his mark in his forehead or in his hand,

10 "The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb."

That is, if any man trust in the government and church authority, and receive the mark of the beast in his intellect of work, or in his works, the same shall drink of the mind of the wine caused by the union of such a hateful nature with the burning presence of the third spirit, which will make it to its possessor as tormenting as burning brimstone, and all this torment in him will be clearly seen by the holy and obedient. Remember, the third angel is now speaking, the one for the works of life belonging to Mount Zion; so this angel's work, under this head throughout the volume, can easily be discerned from that of any other of the seven angels under the same head.

11 "And the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name.

12 "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.



13 "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

The hateful nature of those who worship the beast and its image when revealed to them by the third spirit of God in burning presence is their torment, so the smoke, or literally speaking, the rule of their then to themselves hateful nature, begins at that point to lose its power as ascending signifies, and shall never after cease to do so; and soon there shall be no rest, day nor night, for such people if they receive the mark of the beast's character. Here can be seen those who keep the commandments of God and the faith of Jesus; and blessed are those who are dead to self, having passed away into the Lord; for they have rest, and their works do follow them.

14 "And I looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown and in his hand a sharp sickle.

15 "And another angel came out of the temple crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 "And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped."

In the figurative power of bodies, that of a simple one is confined to body, color and position; so a cloud without some definite shape being given it would naturally be of this class. We know the white of this cloud to be the white of the first nature, because we clearly understand the work of him upon it, and know

he is under control of sentiments of mind in judgment, and no other color could prefigure this. So he appears above the earth to make him a character purely of the brain. A golden crown gives his mental head a covering of authority of the richest of strength as of mind for perhaps mental strength is as valuable as any. The material and shape of a sickle shows it to prefigure strength of work that to cut must first be made to receive. So works of feeling in mental substance to bind in embrace must be received by this sickle to cut their fruits from the feelings of the flesh, as our civil principles receive this work towards the ex-slaves without tolerating the fruits in works of vision it bore. So the angel of numeral order for vision next appears to direct the cutting loose of this work from the vine binding in embrace. This angel came out of the temple prefiguring the civil works in which God dwelt and we trusted. So he speaks the sentiments on this subject of the flesh it prefigured work of.

17 "And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 "And another angel came out from the altar which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.

19 "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 "And the wine-press was trodden without the city, and blood came out of the wine-press, even unto

the horse-bridles, by the space of a thousand and six hundred furlongs."

The angel of faith is here said to come directly out of the temple in heaven, because his faith is directly of God's body. But the angel of strength which had power over burning destruction came out from the altar, because he was strength developed in one from his being offered upon. The vine cut from dependence upon the natural flesh by the one under control of the cloud, could only be cast into the wine-press of God's wrath by first abandoning it. So faith could do nothing although, ready for the work, until our manifestations of strength for the work gave it power to act, and this could not be done until this work of feeling to bind in embrace had come to its full height and borne its fruit in fulfilment of the figures concerning it. Power over fire must give power over its burnings. So this work of strength can control the spiritual burnings on this subject.

There is no fruit produced by works of feeling in mental substance that has such clusters as the vine, because of the many works of vision required for its protection in every branch as in matrimony and union of the States with the federal power. A wine press appears from the meaning of the grape vine to be something by which to press out the judgment prefigured by blood from works of vision borne by works of feeling in mental substances to bind in union. But the wine press here used is of God's wrath, and the vine appears to also be cast into it and trodden with being, as feet signifying. And instead of wine, blood, signify life, came out of it to the horse-bridles, or literally

speaking came out to the means used for guiding people under such governments to them in this nature, for the extent of twelve hundred furlongs. Jewish furlongs of course and not Roman ones are here meant, for God would not change his standard of measurement during his figurative period, which ended with the American war. And the Jewish furlong too is composed of precisely the units of the square of each of the four halves of the flesh, for cubits were the only units of measurement used throughout the tabernacle and altars, and the Jewish furlong is just four hundred of these. By what means the translation was made to read 1600 instead of 1200 we do not know, but we know the latter making the square of the flesh of first person form multiplied by the twelve mental heads of the brain gives the number of furlongs required, for the object is to show that the life of the natural vine will be trodden out to this extent of first person work for each of the four hundred third person divisions of the flesh, to such a degree that it will not be used to guide a horse government to them. This is to be done without the city which literally speaking is without the mental head or in the flesh.

## CHAPTER XV.

## THE SEVEN LAST PLAGUES.

1. "AND I saw another sign in heaven great and marvellous, Seven angels having the seven last plagues ; for in them is filled up the wrath of God.

2 "And I saw as it were a sea of glass mingled with fire ; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass having the harps of God."

Here again the seven fundamental forces and their numeral order are required to give the key to the character of each angel's work. God in the creation (Gen. i.) called the gathering together of the waters seas ; but when the brain is used as a unit of force, its personal mind would be one sea. So here is a personal mind become so immovable on this subject as to appear like unto glass, even while mingled with the appearance of burning. And all characters of work having the victory over trust in or fear of human civil rule or organized party rule, or trust in extent of power, like human rule, are under control of this fixed mind. Such a personal force on this subject, any one may have by ascending into mentally enlightened life in God, and then all his own different characters of civil work having the victory over human govern-



ment, and the extent of its character will come exclusively under the control of his second nature, and thus in figurative language stand upon the sea of glass. And they will then have the pleasant works of the whole man in sentiments that are of God for their harps.

3 "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works Lord God Almighty ; just and true are thy ways, thou king of saints.

4 "Who shall not fear thee O Lord, and glorify thy name? for thou only art holy ; for all nations shall come and worship before thee, for thy judgments are made manifest."

Moses, the chief man of the second nature in the left head of judgment, led the children of Israel from Egyptian bondage and through the Red Sea, and then appeared his figurative song, Ex. xv., which is here said to declare these things so far as they are not of the Lamb. So all these figurative people sing the song of Christ's civil reign and of the Lamb character of government to God in the second nature, in a manner that gives God the glory here mentioned, and declares his judgment now made clear.

5 "And after that I looked, and behold the temple of the tabernacle of the testimony in heaven was opened.

6 "And the seven angels came out of the temple, having the seven plagues, clothed with pure and white linen, and having their breasts girded with golden girdles."

The material of the tabernacle of witness shows that no part of it was of purely mental substance, and

even such of the material as had combined with it, such substance was covered with gold, so it could act only through the strength of the spiritual flesh. So it was an erection only of feeling and of strength of life and vision largely composed of their sentiments, and consequently was only for civil life in Christ before the mental defence of his reign was discovered in the Bible by progress in learning of figures, and while the evening cherub had only feeling and vision for support of his work of temporal rule. So work of such a tabernacle makes it a witness of the testimony in heaven for such work now revealed from the letter of the scriptures, after having first appeared without this mental support. So from this tabernacle arose the permanent temple now in progress of erection by Solomon. So the latter is the temple of the tabernacle of the testimony in heaven, out of which came the seven angels. So its erection must be completed before their full source and work can appear. Sentiments of vision clean and clear appear to be the clothing of these angels, for linen is made of a production of the ground, and their works of life are girded with the richest strength.

7 "And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 "And the temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled."

The vial is a figure easily understood, because it is only for possession, but the gold here shows the contents of these vials to be in the richest strength. This

mental wrath of God in the possession of his flesh is prepared for pouring out by the intellect, so the lion is the beast that prepares these vials for the seven angels.

From the explanation of the tabernacle, both it and the temple are proven to be the work of man in the body of God, the latter only differing from the former in degrees of perfection, and by having the mental substance. Such a temple is naturally full of smoke, or literally speaking full of rule, as the reader can see for himself from what has already been written in this volume, for the temple has only to be opened for this smoke to appear. So it is the spiritual flesh of God acting through, and thus defended in man, that none can enter until after the fulfillment of these seven plagues.

## CHAPTER XVI.

### THE VIALS OF WRATH POURED OUT.

1 "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth."

As one man in Christ has all the temple within himself by having the nature of life for that square and cube as well as the fourth nature for the square and cube for temporal rule, this voice comes from all the body of God in man. If we look at the present state of society, and at the contempt with which the people treat the claim of divine authority by man, and at the tyranny human wisdom essays to exercise over man's

own individual sense of right, the exercise of which is indispensable to the first and least approach to God, the great voice from this temple in man sending forth his seven natures to pour out their possession upon the flesh to defend the saints in their manner of life, can be understood by all so far as reason without feeling can reveal it to them while in these conflicting positions with the saints, for the voice is that of the spirit in a man calling for defence of its life in him.

2 "And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

The possession of the first nature of man when in Christ needs no further description here, for already its equality with God in knowledge of truth in judgment and power to irrevocably decide all things belonging to the sphere of the Holy Ghost, as stated in Rev. ii. 1, has been shown. The wrath of this condemnation of natural man which shows him without any authority in this nature, however learned he may be, while the most illiterate in Christ are infallible in it, is well calculated when poured out upon the natures of the flesh to bring this sore upon those who depend upon the beast and trust in party authority instead of the Holy Ghost for their sense of right."

3 "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea."

The second nature of man when in Christ would naturally have to pour out its possession upon the same nature in fallen man, so this angel pours out his vial upon its figure the sea and it becomes as the life

of a spiritually dead man, and everything in this personal unit of the federal power previously existing died, as seen in the conflict over reconstruction that made its personal force rather than its constitution and laws the life of the nation.

4 "And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood.

5 "And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 "For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.

7 "And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

Examine closely all I have written about this nature in God, its power over the feelings of man, how it makes them the very substance of righteousness, and raises man above the possibility of sin. So his natures of the flesh become those of the living God, and then you can see how the rivers and fountains of mind arising in these natures become life by this authority from God. Remember, the nature of life contains all the other natures of the flesh, so far as they are a part of it. So all these natures to some extent come under this number. When the possession of the saints in these fountains is poured out, so the spiritually dead who have shed the life of saints and prophets by resisting the spirit or its principles that give life, have to drink, or literally speaking have to receive as divine the natural promptings of the natures of the flesh of those in Christ,



then they have had to drink the life they refused to have within themselves.

The second nature is naturally the angel of the waters, for all the rivers and fountains of the flesh flow to it for use, so its declaration here is not prompted by feeling, but by mind only. So all can hear it. The angel of strength is the proper one to speak from the altar, for without strength none could be offered upon. So here, as in Rev. xiv. 13, the angel of strength speaks, and declares the truth and righteousness of God's judgments. Now the persecuting waters poured out from the corrupt fountains of the wicked are to be met and destroyed by waters from similar fountains in the righteous. So the wicked in turn must drink the cutting, burning vengeance of living waters flowing from the feelings of the flesh.

8 "And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire.

9 "And men were scorched with great heat, and blasphemed the name of God which hath power over these plagues, and they repented not to give him glory."

Heat of the sun, when too powerful, would in civil rule prefigure torment from too much civil vision, as in too much rule by the federal power. Because this angel is of numeral order for possession in civil law, and is the one that gave laws for negro generation. Moses carried his possession to battle when delivering Egypt from the Ethiopians in the Ethiopic war prefiguring the conflict, as a unit between the legislative and executive branches of the federal power during President Johnson's administration, be-

cause Congress gives intellect to the nation's principles, and the president gives intellect to its works of the person, and Mizraim and Cush, who prefigured these two divisions of intellect for works of faith cherishing civil life, peopled Egypt and Ethiopia.

10 "And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain.

11 "And blasphemed the God of heaven because of their pains and of their sores, and repented not of their deeds."

What we have already written upon the nature of vision, and the opening of its seal and the sounding of its trumpet, is sufficient to show the possession of the saints in this nature without further remarks here. This possession poured out naturally comes against the seat of the best, which seat must of course be the supposed right to govern man by what is called properly constituted and established government, but no greater mistake was ever made, for such is the nature of man's salvation that there is no chance for him to be saved except by utter disregard of all authority or power that asks him to do contrary to his own conscience, and each man in Christ is by nature a sovereign in temporal rule; for to Christ all things belong. And not a single revelation from God supports the ruling of one man over another except to enforce and protect natural right. These fixed truths given in power at a time when a great and deadly struggle against them had changed federal rule, left the civil characters ruling at Washington in darkness as to its future.

12 "And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was

dried up, that the way of the kings of the east might be prepared."

So faith poured out its mental possession on the river of Eden, in which flowed the mind for works of the person of the federal power, as by the administration; and its waters were dried up as clearly fulfilled by acts of Congress to take away President Johnson's administrative power to prepare the way for characters of work ruling as kings over these works for the nation's principles that enfranchised the negro.

13 "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 "For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty."

Frogs breed in standing water, and live on pond vegetation until perfected, but then they seek the land for food. They possess but little brain for their size, and have a very wide swallow. In their principal internal anatomy they are pretty much like the serpent. They are remarkable for long jumps, and take their prey with a long glutinous-clad tongue which sticks to whatever it touches. Their tongue is said to be thrown out much like a sword drawn from a scabbard, from a doubled position back down the throat. At times they are dreadful noisy, and croak wonderfully loud for their size, and appear in this to act much in concert. Wet weather is their delight, and dry is hurtful to their health. They have very thick necks, and are very tenacious of life. It is said they will live and

jump about several hours after their head has been cut off, and will continue active though all their bowels are torn out, and that they live several days after being entirely stript of their skin. So the frog is a figure for spirit bred in a settled state of mind in the second nature, and fed by work of feeling grown in the same until perfected, and then still dependent upon mind for health that takes to the flesh for food, and catches its prey with the tongue, and passes over much without notice in going from position to position, and rejoices and croaks loudly, and that has heart and lungs, or temper of feeling and spiritual action like government to possession, and a very stiff neck, refusing to yield for a long time after all its mental head is taken away, or its possession taken from it, or is stript of all its defence of feeling.

The dragon and beast we have already shown to be government to possession in executive power and the government to federal rule. The frog from the mouth of the dragon croaks over the power of executive officials; and the frog from the mouth of the beast teaches that human government is of divine origin, and the lawful possession of dominion over man. And the frog from the mouth of the false prophet trusts in the sufficiency of Christ's righteousness without either having it or holding to his example, and teaches a mystical salvation not requiring the righteousness of Christ in the flesh, thus opening a field for numerous honest differences of opinion and antagonistic suasions, having apparent support to some extent in the Bible.

15 "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

This verse here parenthetically thrown in before the gathering to a certain place, and the pouring out of the possession for strength, is, under all the circumstances, as will soon appear, clearly explained to be a declaration of blessedness, particularly intended for those civil characters springing from us who, during recent political changes by reconstruction, have maintained their sentiments of States' rights and personal liberty from our stand-point of natural right. Ignorance of progress in fulfilment of many figures of the Bible, made Christ's civil strength come as a thief.

16 "And he gathered them together into a place called in the Hebrew tongue Armageddon."

Armageddon signifies, the Mount of Megiddo. Megiddo was a village in the hilly country near Mount Tabor, which seems noted only for a couple of battles fought there, Judges v. 19 ; 2 Kings xxiii. 29, 30 ; 2 Chron. xxxv. 22. The first of these battles was to free from bondage, and the children of Abraham triumphed, completely vanquishing the oppressors' army. But the Hebrews, here victorious, met with a defeat at the second and lost their king ; so for this figurative Armageddon we must find a place of two conflicts differing in nature for different times and having these three spirits gathered together in them. The important place the United States government fills in prophecy by its war with the two witnesses, and the figurative nature of that war itself, strongly prove that here is the Armageddon, for both these events the triumph of the beast, and the gathering to this place, clearly come at the same period of time, as the reader can determine for himself by comparing Rev. x. and xi. with this chapter and other prophecies of the same



book. And in the war between the North and South over slavery these three frog spirits were gathered in great strength, for it is fair to suppose, from all the appearances, that no other beast ever sent forth a stronger spirit of this kind than the United States government did from the Northern States during the great rebellion ; and, perhaps, no stronger frog spirit ever went to battle from the mouth of the false prophet than that cultivated by the churches, North and South, over African slavery by many years of directly antagonistical teachings. And in this conflict we find gathered with these two spirits that also from the mouth of the dragon, holding to the lawfulness of slavery because of its sanction and defence by the laws of Moses. And three such frogs in one conflict are a remarkable occurrence ; for such a spirit from the mouth of a beast can only battle for the life of its government. The first battle in the figure was caused by Deborah, a prophetess, who then judged Israel. She dwelt in Mount Ephraim under the palm-tree of Deborah, and she called Barak out of Kedesh-naphtali, and said unto him, Hath not the Lord God of Israel commanded, saying, Go and draw towards Mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun, and I will draw unto thee, to the river Kishon, Sisera the captain of Jabin's army and deliver him into thine hand. And Barak said he would not go unless she went with him. And she said, surely she would go ; but Barak's journey should not be to his honor, for the Lord would sell Sisera into the hand of a woman. And Barak called Naphtali and Zebulun, and went up with ten thousand men.

The Israelites were here suffering their third servitude—the one for love in civil life. So a woman reigned over them, Deborah by name, signifying a word, or a bee. Her home under a palm-tree indicates control of works of feeling in life. Barak, in Hebrew, signifies lightning, a figure for the passage of knowledge from one mind to another. Mount Ephraim, according to the figurative use of that tribe, prefigures the substance of some mental head for work for the person in faith. The river Kishon signifies hard mind or mind of hard feeling. Tabor signifies choice, or purity. This mountain was situated in the border of the land of Issachar, joining the land of Zebulun, the tribes for work for the person in life and generation. The word Sisera signifies what sees a horse or a swallow. The word Jabin signifies he that understands or builds. We have shown in another place that Canaanites prefigure works of the principles of faith cherishing civil life. The name signifies merchants or traders. Judges yet reigned over Israel at this time.

So, in this figure, the work of a word or feeling of life for judgment comes under control of mental force for work for the person in civil faith, and says to spirit of mind in the principles of faith: Go, draw towards important purity in works for the person of civil power in life and generation, and I will draw to thee, at the mind of hard feeling, he that sees a horse, character of government of man to man, or swallowing up works of the person, and deliver him into thy hand. And, on condition of support from Deborah, passage of knowledge between minds went

up, with ten thousand men of the left of faith and right of generation, and conquered the army of the builder of merchandize in faith cherishing civil life. So Barak's army was of the flesh; for a thousand is third person extent of work of the flesh on the side, and ten thousand is such a scope of the flesh for each of the ten primary classes of law arising from the ten first person divisions of the flesh—five thousand for the principles of civil faith and five thousand for the manner of executing laws required by generation. So this is an attack by principles of faith and works of law in strength of vision upon the present kind of civil faith enforcing right. Let me here again impress upon the mind of the reader the fact that characters of work only are prefigured, so he can fully comprehend that these Israelitish characters become his own characters of work, so far as he acts them out. This explains why these characters originating with us were given the land for faith cherishing civil life for an everlasting possession.

In the second battle, Josiah, king of Judah, attacked Pharaoh-necho, king of Egypt, who was on his way north to fight Carchemish, king of Syria, by the river Euphrates, and was slain, and Judah finally put to tribute. This invader had sent ambassadors to Josiah, saying, "What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste. Forbear thee from meddling with God, who is with me, that he destroy thee not." 2 Chron. xxxv. 27.

Pharaoh signifies what disperses; and Necho sig-

nifies lame, or who was beaten. Syria belonged to the descendants of Aram, the fourth son of Shem, the figure for vision protecting generation. The name signifies highness, or one that deceives. Carchemish signifies a lamb as carried off. So Pharaoh Necho was the character of law ruling over legislation, at the time of contention over reconstruction, that marched against faith and vision protecting negro generation, to fight it at the mind of feeling for works of the person of the federal power, when it was led by a lamb, character of government to civil rule, that was out of its proper sphere. Josiah signifies fire of the Lord. He was the nineteenth king in numeral order of Judah, so he prefigures work for the person's time and manner of judgment, made king over principles of law prefigured by Judah. This character in us tried to take this Pharaoh, and make political leaders trust in the Josiaic character for victory, but lacked strength at that time to do so, and so was slain. So this battle has long been fulfilled, but the first battle seems only now to be begun.

We knew, from the hatred and plots of the Egyptians to slay Moses, after he delivered them from the Ethiopians, that many leading characters of Congress actually desired the death of our work of mind for judgment, through fear of its effect upon themselves. It appears that from our first attack of the federal power, leading political characters have tried to build up themselves by our civil principles, and at the same time conceal the source of their progress. Such has been the popularity of every principle of judgment

taken from our writings, that, doubtless, politicians would continue to thus selfishly endorse them if they needed or could use their strength ; but republicanism is already drunken on the god and morality power thus gotten ; and past democracy has been so overthrown by this judgment as to make that party dependent on public education and new principles, to even perpetuate a respectable existence. So our next effort must be directly with the people, to set at work between them the work prefigured by Barak and Sisera and their followers. The result of this work against our enemies is shown by the work of the Israelites against the remains of the army of Gog and Magog of Ezek. xxxviii. and xxxix. This overthrow of Gog and Magog was fulfilled in the democrats and liberal republicans in the presidential campaign of 1872. That combination was started at Washington, to get control of our civil principles, that we had shown would succeed radicalism in the national rule.

17 "And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven from the throne, saying, It is done.

18 "And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great."

The three frog spirits now gathered into a situation where they will cause an investigation and circulation of the truth, the possession of the saints in strength is poured out into the spirit of the mind for them to contend over, and there comes out of the flesh or body of



God a voice from the brain through which he speaks, saying with great authority, It is done. And there were declarations and flashings forth of mental light by the passage of mental spirit from positively to negatively charged sentiments of mind floating in spirit of feeling. And there was a great changing from the resting position of the natures of the flesh of natural man by the agency of power bursting forth figuratively beneath them.

This vial of possession for strength is not fully poured out until all the figures of the Bible are explained to the revealing of their condemnation of human strength, and their support of the reign of the saints.

19 "And the great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

The great city here would of course be the city of God, the mental head of the saints, and as each of the spiritual heavens give a particular part of it, there are three divisions, one for the Holy Ghost, and another for the spiritual flesh, and a third for the third heaven. As all figurative cities belong to the brain, the cities of the nations are their mental heads. Babylon got its name from the confusion prefiguring the conflicting characters of work in our national head that the empires of the world prefigured parts of. Thus proving by its fulfilment that ignorance among the masses of natural law and natural right, being the literal laws of God, has caused all the great conflicts of the world. As wine is a production of the vine, it would here be the mind of the embrace or union of the

fierceness of God's wrath with the city, and the cup would be that which holds this mind after prepared.

20 "And every island fled away, and the mountains were not found.

21 "And there fell upon men a great hail out of heaven, every stone about the weight of a talent : and men blasphemed God because of the plague of the hail, for the plague thereof was exceeding great."

So every work of the flesh in mind fled away, and its mental heads or figuratively highest parts were not found, and there fell out of heaven upon man fixed and unyielding works of mind, every one of about a talent in weight. A talent is about one hundred pounds weight, so hail of this weight will be no small plague.

## CHAPTER XVII.

### THE SCARLET-COLORED BEAST.

1 "AND there came one of the seven angels which had the seven plagues, and talked with me, saying unto me, Come hither, I will show unto thee the judgment of the great whore that sitteth upon many waters ;

2 "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 "So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-colored beast full of names of blasphemy, having seven heads and ten horns."

Here begins a new class of figures at a change to

works connected with judgment, and the first angel comes to their revelation, for no other can understand true judgment, and see the fulfillment of and correctly read figures on this subject. A wilderness is an uncultivated state of the natures and of their works of feeling. This whore sitting upon many waters shows herself under the directing control of many minds or second natures of man, as the explanation of them in the 15th verse shows. So the beast is scarlet to show it a government of talk as of votes cast and words spoken. We have seen this color thus fulfilled, and have given an example of it in our explanation of Dan. ii. The seven heads and ten horns of this beast prove that it exercises all the mind and defends itself with all the laws of civil rule. So the woman carried forth by it must prefigure the national character of rule now cherished by the voters. To see the characters of blasphemy in this beast, compare its civil characters with the natural laws and natural rights of man, and his duty to God, for we have clearly proven that natural laws and natural rights are the only literal laws of God, and the nation's first duty is obedience to them. The federal character lately cherished unites with nearly every leading character of civil work throughout the nation, without regard to natural laws of right, and thus becomes this great whore that so many are drunken over the fornication of supposing its protection of right by violation of right good for man.

4 "And the woman was arrayed in purple and scarlet cloth, and decked with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."

So the woman was arrayed in strength and talk, and decked with the strength of life and precious mental substance, having a cup of divine life in her hand full of abominations and filthiness of her unlawful commerce. Pearls are fully explained in another place.

5 "And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth.

6 "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her I wondered with great admiration."

So these characters are in her intellect of mind. Mystery refers to the secrecy over our civil theology. Babylon proves her the federal female unit of character. So she gave birth to characters like herself for the reconstructed States, and thus became the mother of harlots. The judgment of the saints and martyrs was the blood she got drunk on. (See definition of blood.) These martyrs of Jesus were those characters of Congress that favored forbearance, and love in civil rule. They were prefigured by martyrs of Jesus in the Roman empire.

7 "And the angel said unto me wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast which carrieth her, which hath the seven heads and ten horns.

8 "The beast that thou sawest was, and is not ; and shall ascend out of the bottomless pit and go into perdition ; and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is."

This beast "was" when the voice of the people came under government to rebel reconstruction, and now "is not" because that matter is considered settled, but still "is" by party fidelity, and shall again appear from the bottomless pit and go into perdition by our attack of its works. Moral blindness kept the character of this beast from being seen, until revealed by this angel to the creating of the wonder here mentioned, in those civil characters not written in our sentiments of civil life.

9 "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth."

When the earth is considered apart from its productions, it can only prefigure the substance of the natures. The height of a mountain above a plain shows it, in figurative language, to be under the control and direction of the lower land; so the plain holds the position of what we call flesh, for the flesh so influences its own five mental heads and other two natures, and also has a literal position beneath them. So the seven mountains, figuratively speaking, are the highest parts of man, and consequently are the substances of his seven mental heads. But the calling of these seven heads of the beast seven mountains, clearly declares that they possess within them no forms of civil work, but mind for them only, because mountains have no organizations within them for civil work. This proves conclusively that the work of the beast is confined to voting, and that the woman is the character of federal rule carried on by the vote.



10 "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space."

The number of these kings confine them to the seven heads of the beast; so their different characters are explained by the nature and numeral order of the seven fundamental forces. No works appear for these seven kings; so they, like the seven mountains, used to explain the work of the seven heads, only simply exist so far as civil rule is concerned, and thus add another proof that this beast refers only to voting. In figurative language, any character that holds dominion over a man's work on a subject is king. Of these seven kings, the first five in numeral order would be the civil characters prefigured by Judgment, Personality, Life, Generation, and Vision. So they were the judgment of reconstructing rebels; the personality of the civil power in the work; the civil life desired for ex-rebels; the laws for rebel reconstruction; and the Vision, or State governments required for the work. As figures only exist while a position in work is manifest, these kings had fallen when these questions no longer controlled the votes. But faith in this rebel reconstruction, given by recent general endorsement of it, gave rest on the subject to voters; and thus began the reign of the sixth king. So the king yet to arise is the one for strength of this reconstruction, to continue after thus indorsed in all its other requirements. These kings are so connected with this female Babylon, that the one for strength must go down with her. To avoid all wrong ideas concerning this last king, remember that the

presidential campaign of 1868 was not to test the strength of reconstruction by the federal power, but was to test the strength of the manner in which it was done; and so came in the votes directly under the first five kings.

11 "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."

In man and woman the seven fundamental forces are alike in nature, but matrimony, in its unit of work, gives an eighth force, because of the difference in action between the male and female personal forces. For the male personal force is naturally a leading character. But both male and female personal forces depend upon the feeling forces for their power, so the personal force of the female in such a unit of work naturally becomes eighth in numeral order. This order we saw observed in their use as figures in Noah's Ark, where the eighth position in numeral order was left for his wife. This, too, harmonizes with the fact that the figurative character of offspring is between that of their parents; so the eighth division in numeral order here prefigures work for the character of personal federal rule, cherished and worked for by the seven kings; so this beast was the eighth king, and of the seven, because they gave it existence.

12 "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 "These have one mind, and shall give their power and strength unto the beast.

14 "These shall make war with the Lamb, and the Lamb shall overcome them, for he is Lord of lords and King of kings, and they that are with him are called, and chosen, and faithful.

15 "And he said unto me, The waters which thou sawest, where the whore sitteth, are peoples and multitudes and nations and tongues."

The only weapons of war such a beast as this can have, are the ten different classes of law required for civil protection of the principles and works of the five forces of the flesh, so these became its horns. These ten classes of law, apart from the seven kings, as here prefigured, have not yet held dominion over voters, because it was always understood that centralization, under the name of reconstruction, includes these ten classes of law within its own mental head; so they have from the first given their strength and power to this beast. They are said to have one mind, because their mind is given them, so far as this beast is concerned, by the majority vote, as a single unit of power. But the character of federal rule indicated by this beast being now permanently established and generally endorsed, the causes for its creation are no longer debateable, so opposition to it now can only be arrayed against its legal sphere, and this would at once bring into action its ten classes of law, and give them the dominions formerly held by the different kings. So their reign is in the time of the seventh king, and it lasts one hour, because that is the time prefiguring the mental light required to bring this woman to judgment. These ten classes of law will make war with the lamb in

this eighth division of civil rule by arguing the necessity of federal power to enforce them. As the force prefigured by waters does the voting, the waters here mentioned are the personal forces that do not come under government to such work, and thus exist in the beast, but act from sentiment only.

16 "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire.

17 "For God hath put into their hearts to fulfil his will, and to agree and give their kingdom unto the beast until the words of God shall be fulfilled.

18 "And the woman which thou sawest is that great city which reigneth over the kings of the earth."

So these ten horns, on receiving their kingdoms, turn against the woman carried forth by the beast and make her desolate, and take away her protection by woven sentiments of strength and talk, and strength of mind and precious mental substances, and strengthen themselves by consumption of her feelings of the flesh, and burn her with fiery condemnation. But the only reasonable weapons that can be used against this character of federal rule now cherished are the natural laws and natural rights of man, prefigured by the ten horns or classes of law; but the voters, while under dominion of the seven kings, and ignorant of our "Civil Theology," gave these laws their own character and thus made them support the woman. But by our "Civil Theology," natural laws and natural rights are given divine au-

thority, and thus set far above the mental heads of man, and given dominion over them. So, at this point of time, the beast is made of another character of men, who are brought under government to vote for dominion of natural right.

## CHAPTER XVIII.

1 "And after these things, I saw another angel come down from heaven, having great power ; and the earth was lightened with his glory.

2 "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

The words of this angel are of course given for the substance of his work, and they prove him by the nature to which they belong, to be exclusively confined to the individual nature. The great power of this angel is in his knowledge of figures, which knowledge he got through the abundance of such communications to himself, by which he is made capable of reading the figurative prophecies of the bible, and of making them clear to the understanding of man, and of clearly



proving the object and meaning of the laws of Moses, and of thus showing that every man has the natural right to all the moral freedom of God the Creator. And that every act of the federal power violating unlimited self rule in harmony with natural laws and natural rights, is direct violation of the only literal laws of God. In this manner he takes away every support of Babylon, the mental head of the great whore upon the scarlet beast. So it at once becomes a fit mind only for devils, foul spirits, and unclean and hateful works of the person. The unlawful rule this head teaches has already corrupted the whole nation, and every division of man, until all have drunk of the judgment of the wrath of her unlawful connections with State affairs, until men generally are beginning to approve of the rule of one class of men over another. And those stealing this harlot's works of sentiment, feeling, and mind have grown rich in strength at the work.

4 "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 "For her sins have reached unto heaven, and God hath remembered her iniquities.

6 "Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double.

7 "How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she said in her heart, I sit a queen and am no widow, and shall see no sorrow."

God here speaks through himself, for the voice calls some its people, so all that trust in him will feel im-

pressed or warned to depart out of her, and to render unto her the reward here commanded, for her sins have reached unto heaven, and God has called them to mind. The cup of salvation which she has filled with her abominations is to be filled unto her double, once to destroy its contents in her hand, and once for her judgment.

8 "Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her.

9 "And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her and lament for her when they shall see the smoke of her burning,

10 "Standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come."

Here the plagues of this mental head, the mother of harlots that has cursed the world so long with its corrupting and degrading bands and fetters, and caused all men to worship the beast as divine, are said to come in one figurative day or literal year—death, mourning, famine and burning. And its judgment is said to come in one figurative hour, the twelfth part of a day or a literal month. A prophecy of so sudden a judgment as this I would hardly know what to make of, unless received by myself direct from God, instead of only from the letter as here written, if there were not several other figurative prophecies that seem to foretell a great political conflict about the time of the next presidential election, intended by God to scatter this gospel throughout the world, and also

many other prophecies that indicate the speedy triumph of general judgment. But we have no reason from any figure yet fulfilled to believe the hour and day have any reference to literal time, because in the fulfilment of the old world in this nation, such figures only refer to extent of mental light on the subject. And besides, that this is a Christian and Roman legal Babylon, and so refers to a character of central rule different from that prefigured by ancient Babylon.

11. "And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more."

12 "The merchandise of gold and silver, and precious stones, and of pearls and fine linen, and purple and silk and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood and of brass, and iron and marble."

That is the merchants of the strength of life and vision, and of precious mental substances, and of fine sentiments of vision twined together, and the same of strength and of possession, from the food of works of feeling, as the manner silk is produced shows, and of talk, and all sweet precious works of feeling in mental substance. Ivory is the tusks of a wonderful large animal. It has two projecting downward-like, from its show of feeling, as if to have their way, and its ears are turned in the same direction. Its mental vision or eyes, are small for its size. Its immense snout often used equally with its tusks for defence, pictures a wonderful long course for its government. The great comparative size of the elephant and his long snout, could not apply to any other government of Christen-

dom than a strong control power supported by works of feeling. And ivory of the walrus and hippopotamus would indicate defences of similar rule in personal mind of the nation. So ivory vessels would be men of material for such defences; and vessels of precious wood refer to such works of feeling in mental substance for civil use. Vessels of brass are characters composed of the strength in work of force of feeling. Vessels of iron signify character made of the strength in work of the seventh fundamental force. Men can be moulded by education into any kind of vessels; and, when they are desired for federal use, these merchants moulding public opinion have found sale for them.

13 "And cinnamon and odors, and ointments and frankincense, and wine and oil, and fine flour and wheat, and beasts and sheep, and horses and chariots, and slaves and souls of men.

14 "And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

That is spicy covering taken from condemned works of feeling in mind; and sensations agreeable to the course shown; and healing ingredients in substance of vision; and sweet sensations of feeling from destruction by burning of strong works of feeling and judgment from the fruit of works of feeling in mental substance to bind in embrace; and mind of vision, and the substance of work of feeling in life for bread; and governments, including horses with chariots, prefiguring characters under government to works that direct them; and slaves to civil rule;

and the substance of works by civil characters and the fruits that the feelings for centralization lusted after; all are departed from this character of federal rule, because men must be free for every other purpose than violation of natural right. Self-respect demands it; personal responsibility demands it; and salvation cannot be obtained without it; and God requires it under penalties.

15 "The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 "And saying, Alas, alas! that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

Fulfilments of weeping by the children of Israel have proven that weeping in figurative language is only sorrowing. So they sorrowed, saying, Alas, that great mental head that was clothed with twined sentiments of vision, strength, talk, and was decked with strength of life, etc.

17 "For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off.

18 "And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19 "And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city wherein were made rich all that had ships in the sea by reason of her costliness, for in one hour is she made desolate.

10 "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her."



That is, in mental light of third person extent for the principles of judgment, so great strength has come to naught. And every editor, and all the company in papers, and those who trade by personal mind, stood afar off when they saw her rule lose its power by burning; and sorrowed, saying, Alas, what great mental head, etc., saying, Alas, the great works of that mental head wherein were made rich all that had newspapers, by reason of her costliness, for in so small extent of mental light for the principles of judgment she has come to naught.

21 "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all."

Mill-stones are used to prepare the different kinds of grain for making into food by grinding them to powder. Perhaps the comparison here is with the mill-stones of the ancients used in hand-mills. As all stone is mental substance, and the whole head may be called one stone, it may be said from the figurative meaning of the sea that this angel takes up a great mental substance or head, like unto a mental substance used to prepare feeling as grain signifies for the works of its sentiments as its powdered substance shows, and casts it into the mind or second nature of man, saying, that with the violence this mental substance is cast into the mind shall Babylon be thrown down. To tell who this angel is we have only to discover who takes up the mental substance of the Bible and casts it into the mind of man.

22 "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all

in thee, and no craftsman, of whatsoever craft he be, shall be found any more in thee, and the sound of a mill-stone shall be heard no more at all in thee."

Music is pleasant sounds caused by artful vibrations or motions in the air, so in figurative language it is any character of work which causes agreeable motions and rushings in spirit of feeling. Trumpets belong in figurative language to civil life, and are blown for warning and notice of work. Remember, all figures are interpreted by the subject in which they are used, so craftsmen here are the artificers of the State. *And the sound of mental substance used for reducing feeling to working sentiments shall be heard no more in her.*

23 "And the light of a candle shall shine no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee, for thy merchants were the great men of the earth, for by thy sorceries were all nations deceived."

The *candle* should be taken for every kind of mental light, kindled to dissipate mental darkness. Such is the light that is to shine no more in her.

The merry voices of those who walked in a wedding procession through the streets, as was the custom of the east, may be called *the voice of the bridegroom and of the bride*. Compare Matt. xxv. 6, 7. So the merry rejoicings over a union with such characters shall no more be heard in this mental head, for by its sorcery all were deceived.

24 "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

If any power literally speaking takes the life of

people, it would prefigure a character taking the judgment for works from characters of work prefigured by men; so, for the blood of prophets and saints to be found in this mental head, means that the judgment of the characters of work they prefigure has been taken control of by the federal head, as has been fulfilled by the federal head taking control of our principles of judgment, both in civil life and for future changes, by a reconstruction policy that it thought would give it control of them. (See Dan. 11, page 278, and many other figures.) The blood of all the civil characters slain were found in her because she has sought to take the judgment for work from all other ruling powers of the nation.

Remember, the character of Babylon here under consideration is the legal Babylon; that is, of the Roman empire—the Babylon of the eighth period—the time for prefiguring the character of civil rule cherished. The religion of a nation gives its laws their character; so as a figure it gives the work of the political party ruling; so, after division of the church, the eastern wing prefigures the work of the republican party for its principles, and the Western Wing prefigured its work for its personal power. And the religions of the other nations prefigure the characters of opposition to this enforcement of some of our civil characters by radical rule. The Reform or Protestant churches prefigure the work of the liberal republicans. But we speak now of the eighth division only; for in other divisions the faith of republicans is idolatrous; and herein is the explanation of Antichrist, now prefigured by so-called Christianity.

## CHAPTER XIX.

## THE ARMIES OF HEAVEN.

1 "AND after these things I heard a great voice of much people in heaven, saying, Alleluia ; Salvation, and glory, and honor, and power, unto the Lord our God :

2 "For true and righteous are his judgments, for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."

Halleluia means, praise ye Jehovah. Jehovah was a name God gave himself when he began the delivery of the Hebrews from Egyptian bondage for a figure of the civil reign of Christ. By this name he was not known to Abraham, Isaac, and Jacob. (Ex. vi. 3.) So Jehovah is God's character for legislation. *Salvation, and honor, and glory, and power, unto the Lord our God*, etc., cannot in such communication as this have a literal meaning, but must be understood as giving the substance of what the works of these people in the spiritual heaven loudly speak. *At her hand* is brachylogical, for the meaning is, that he has avenged their life, so far as her works are concerned.

3 "And again they said, Alleluia, and her smoke rose up for ever and ever."

A repetition here of this praise adds another work from these people. And the arising of her smoke shows that the ruling of her head shall never cease to come under the control of the fire that burns her.

4 "And the four and twenty elders, and the four

beasts, fell down and worshipped God that sat on the throne, saying, Amen, Alleluia."

So here both second and third person scope of work in this brain fall down and trust in the second nature of God upon this throne, saying by their works, Firm and true, praise ye God's character for temporal rule. An explanation of the figurative law and of the figurative prophecies, both of which speak much of the word of this nature of God, will give the means for throwing much more light on this chapter.

5 "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth."

That is. And a voice came out of this brain, saying, Praise our God, etc. ; and I heard as it were the voice of a great multitude, and as the voice of many minds, and as the voice of mighty clashings in spirit of feeling, saying, Praise ye the character of God in temporal rule, for the Lord God omnipotent now reigns.

7 "Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready.

8 "And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."

The fixed connection we have shown to exist between all the second nature, except its high priest division, and the mental heads of the brain gives the appearance of a union between the second nature of man and



the mental head received from God, similar to that existing between man and woman in married life. So in Rev. xxi. 10, where this mental head from God is called a city, it is also called the bride, the Lamb's wife. Such is the marriage here referred to, the marriage of the second nature of man in a lamb character of government to God with the mental head received from heaven.

9 "And he said unto me, write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God."

10 "And I fell at his feet to worship him. And he said unto me, See thou do it not, I am thy fellow servant and of thy brethren that have the testimony of Jesus ; worship God, for the testimony of Jesus is the Spirit of prophecy."

We have shown in another place that when day and night together are figuratively applied to man, that their light belongs to the brain and their dark to the flesh. The mental head from heaven must be united to the second nature before we are prepared for the enjoyment of the spiritual flesh by the exercise of civil authority for our defence. So such a marriage supper would be the feast between this union and the actual enjoyment of the spiritual flesh in civil life. And this feast would be the conflict before commanding sufficient respect to give full rest, as clearly appears from the figurative feasts of the Israelites. So none are called to this supper except those who receive the mental head for civil life, so all such are among the redeemed and leaders of the civil reign of Christ. The blessedness of such over those who will enjoy this life of

Christ in the future, without having to first wait for this feast, is in their worthiness to be made leaders and examples in this civil life, and the honor in a government is to those who build it up, for it is a small thing to be its citizen after all its enemies are destroyed.

11 "And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12 "His eyes were as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himself.

13 "And he was clothed with a vesture dipped in blood, and his name is called, The Word of God."

Heaven is opened when its contents are revealed. If we come under government to any character of God that directs us and is under our control, as that of his fourth nature, or that revealed by his name Jehovah for civil life, the beast that pictures this government must carry a rider that directs it as a mounted horse. Of the two different white colors, this horse appears to be of that for judgment, provided we allow the predominant works of its rider to be evidence of this although the color might very properly include vision, a very prominent part of the rider's work. The eyes like a flame of fire prove the vision of the fourth nature to fully exist in the rider, as the similarity and the message to the fourth church (chap. ii. 18) clearly show. The many crowns show the many divisions of his head that have such authority. All the names, or literally all the characters of God are known only to himself. So before man can know them he must possess them, or in other words that far become God.

The figurative meaning of clothing and of blood show the work pictured by the rider to be covered from open view by works of sentiment in life lived. All characters of God are thus covered from man, so they can only be gotten to by passing through the works of their sentiments in the life we live. The character of this rider is called the word of God, because any character of God is his word in real substance.

14 "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

All the armies of riders from heaven that follow, must class with the leading one, so they must be divisions of the *word* in substance, covered with sentiments of vision clear and free from rule. And the white horses must, in like manner, be divisions of man under government to them and carrying them forth.

15 "And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God."

16 "And he hath on his vesture, and on his thigh, a name written, KING OF KINGS AND LORD OF LORDS."

If this sword had more than one edge, the description would have so stated, so it belongs to the first nature, and is the truth spoken by that spirit, sent to battle, a very proper weapon from one borne by a white horse. The wine press, here, is something used by the *fierceness and wrath of Almighty God*, to press out the life of the fruit in works of vision as the size of the grape indicates, borne by the union of man with

federal power ; and is the position in which the people have placed themselves by trying to unlawfully rule over each other. God, it appears, uses this press to teach wicked men human rights. The word tread sthis press by giving authority for civil right that takes the judgment out of the fruits of union with central power, so its work of sentiments, and works of desire, is a character revealed, that is, KING OF KINGS AND LORD OF LORDS.

17 " And I saw an angel standing in the sun ; and he cried with a loud voice, saying, to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God,

18 " That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

As the sun is mental vision, developed by the fourth nature, as is shown by that day's work of the creation, the angel standing in it, must of necessity act according to this light, and so exercise all the authority of Christ's temporal reign, because this is the natural sphere of vision as clearly appears from the fifth seal, fifth trumpet, and common sense. So the loud voice with which he cries to all in works of the person who work in the middle heaven, is the voice that his works speak. After what we have already written, these fowls need no further explanation here. Their work in this place is naturally connected with the treading of the wine-press, above described.

In the creation, the dark of each day came before its light, so the supper on a day of the creation, as here, must be before its light comes to dissipate darkness.

Food is for the support and creation of strength, and food of flesh must be of that which belongs to its nature. From the spiritual sphere of these works of the person, it is self-evident that they are on the day of strength, for only those in works of the person in the middle heaven are called to gather themselves to this supper to consume the flesh of these characters, and of all men who oppose the leader of the armies of heaven.

19 "And I saw the beast and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

20 "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

That is, And I saw the government and the kings of the flesh, and their armies of figurative people gathered together in a position to make war against him under control of a horse government that he directs, and against his army of figurative people, thus mounted. And the government was taken, and with it the false prophet that deceived them that had received a mark of the beast as necessary in business, and them that trusted in church authority. These both, while yet living in works, were cast into a state of mind burning with a hatefully stinking nature.



The people, in works of the person, here filled with the flesh of the slain are the same fowls called to this supper by the works of the angel standing in mental vision.

## CHAPTER XX.

### THE RESURRECTION AND JUDGMENT.

1 "AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 "And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years,

3 "And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled, and after that he must be released a little season."

Here, again, is a new class of figures that is in no way connected with the figures of the preceding class; so the distance their subject goes back for its beginning is in no way affected by any preceding figures.

This angel has means by which to open the bottomless pit of civil rule, the subject of all these figures. The depth in feelings of the flesh, prefigured by the earth, that any may go, is limited in federal rule by law. So a pit here cannot be bottomless, while the federal power is controlled in its acts by law. But the great links of strength against federal rule given Congress in our publications, made republicans fear

infamy, and to save themselves apply our principles to the ex-slaves, for which purpose they had to bind the executive strength prefigured by the winged crocodile or ancient dragon, and cast it into a civil pit in feelings of the flesh, so its works would be confined to these feelings. This pit was bottomless, because uncontrolled or limited by legal barriers, as seen in radical reconstruction. And the national executive force was forbidden to be trusted in until mental light of third person extent for the works of each force of the flesh, arising from the combination of the back ten with the front ten, and their product with the left ten, making one thousand years extent of mental light for work, after which the executive force of the federal power went forth to deceive the people and gather them together against our principles of civil liberty. And now the leaders have arrayed all political parties against us.

4 "And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image; neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

The first sentence here ends with *them*, for there is no connection in the sense between it and what follows. These thrones are of course the mental heads of people upon which their second natures sit, for no other thrones exist in spiritual life, and judgment belongs to all

personal forces when they are under direction of thrones arising from spiritual life. The rest of these two verses may be said to speak as follows: And I saw the substances prompting to works prefigured by men which works were slain by strength of work against their persistence (neck) in bearing witness of the character of civil rule prefigured by Jesus, and of the requirements of the word of God, and which had not trusted in the government—neither in its character, neither had received the mark of the government in their intellect for work, nor in their manifestation of work for the person. And they lived. And these, with the civil character prefigured by Jesus, reigned over the federal power until a thousand years extent of mental light for works of the flesh was acquired by constitutional amendments, and the dragon let loose from where he was confined for this purpose (see Chaining of the Dragon). During the acquirement of this light for work, all civil characters previously slain for the purpose, such as representation and rule of Southern States, and such of our civil characters as did not trust in the character of civil love, in the eighth division prefigured by Jesus, lived not; so the rest of the dead lived not again until the acquirement of this light for federal works of feeling; then the dragon took the dominion.

6 “Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

7 “And when the thousand years are expired, Satan shall be loosed out of his prison.

8 “And shall go out to deceive the nations which

are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea."

The resurrection of our slain civil characters of work began with the unit of character prefigured by Jesus, parts of which were prefigured by his followers, because in them the spirit of life predominates over the generative force, so that direct temporal punishments for defence were not desired, and mental light was but little required for such non-resisting rule. These, having their life from the spiritual flesh, were beyond the power of future death. (For loosening of Satan, see Chaining of the Dragon explained.)

In Ezek. xxxviii. Gog, the land of Magog, is called the chief prince of Meshech and Tubal. Magog, Meshech and Tubal were three of the seven sons of Japhet, the figure for judgment cherishing civil strength. So each represents one of the seven fundamental forces in such work. God commanded that the tribe of Dan, the figure for work for the principles of vision, should rule over the north side of the camp of Israel, and have with it and under its command Ashur, the tribe for works for the person in judgment, and Naphtali, the tribe for work for the principles of faith; and that these three tribes should march behind. So these forces of man in civil rule predominate in the north and back part of the head, and indicate that the country of Magog, who was the father of the Scythian tribes, prefigures work of vision ruling over judgment; and faith, prefigured by Meshech and Tubal, all three in works of judgment to cherish civil strength. The countries of Meshech and Tubal were between the Caspian and Euxine

seas, and along the southern shore of the Euxine. And Magog most likely first settled north of this, about the Caucasian mountains. This placed them on meridians for positive action in federal rule. By what people of the nation the characters of work prefigured by Magog, Meshech, and Tubal are fulfilled, none can doubt for a moment; for all the cries of the democracy against republicans, since the commencement of radical reconstruction, have been from these characters of work, professedly to cherish civil strength by conciliating Southern influence. We early understood that the liberal republican move was encouraged at Washington to succeed radical rule, for the purpose of overthrowing the design of the figures of the Bible, foreshowing the dominion of our civil principles over the nation next after those of radicalism, as we had explained. And on the consummation of their coalition with the democracy, we wrote to a number of prominent men, to point out to them the fate of this coalition in the overthrow of Gog and Magog of Ezek. xxxviii. and xxxix.

But in this place, Gog is not the prince of the land of Magog, that holds in subjection Meshech and Tubal, as in Ezekiel; for here the liberal republican element only acts with the democracy. But all have endorsed radical rule in the main, for they come up from all four quarters of federal rule upon all the face of feelings of the flesh, as if we alone stood opposed to it; but when we visit the honest rank of parties, they, instead of their leaders, will speak.

11 "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them."



That is, And I saw a great brain in work of vision, (as the white color for vision here shows), and I saw the second nature that sat upon it ; and from what this individual nature had a face to do the flesh and the brain of man fled away, and there was found no place for them.

12 " And I saw the dead, small and great, stand before God : and the books were opened ; and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works."

Characters of work, of course, are here meant, for the physical death has nothing to do with spiritual things, and God has not seen fit to tell us any thing about the order of work beyond this world ; and man cannot really die before the judgment in any other sense. None stand before God until they stand before his principles, and the spiritual fire of these turn the wicked into burning brimstone. The opening of books is the opening of principles to the revealing of their works as the opening of the sealed book shows. When the principles of God and of his salvation are opened to man, then the book of life is opened ; and to be written in this book is to have our principles and spiritual nature of God. So such are made of him, and consequently one with him ; so the book of life is one book. But the wicked differ in their principles, and thus give rise to many books, so each one is judged according to the principles in which he is written, for these are his works, being the character he has formed, because all men are to be judged according to their character in spiritual substance, and not according to their outward acts, for he, who desires the death of another, is

as much a murderer as the one that actually kills, because this far the heart of one is as black as that of the other.

13 "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works."

So the mind, or second nature, gave up the dead that were in it, and spiritual death and its works gave up the dead which were in them, for all must come up from their dead state before their judgment, and then every man will be rewarded for his works.

14 "And death and hell were cast into the lake of fire. This is the second death.

15 "And whosoever was not found written in the book of life was cast into the lake of fire."

The second death and the nature of this fire has already been explained in the first book of this volume.

All whose character is not in the life of God, the book of his principles, after giving them proper time for probation, will be cast into this lake of fire.

## CHAPTER XXI.

### THE HOLY JERUSALEM.

1 "AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

The spiritual flesh and the third heaven have been so fully explained, that from them and the meaning of figures already made clear, the reader can see at once

that the new earth is the new flesh received from God, and that the new heaven is the new brain or mental head arising from it ; and that in the third heaven there is no more sea, because then the second nature has passed away, and we have in its place the second nature of the Son, so we are then all God in nature.

2 “ And I, John, saw the holy city, new Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband.”

Old Jerusalem belonged to two different divisions of the promised land, those of Benjamin and Judah, the right side works of strength and the left side works of the fourth nature. Benjamin is the only tribe that could have thus joined Judah in this city, because right side works of strength are indispensable to the defence of the left of the matrimonial nature ; so Jerusalem is a figure of a mental head for the left of the fourth nature, and the right of strength in works of Christ's civil rule. The fulfillments in the second cherub of the wars and destruction of Old Jerusalem prove the definition of it we here give ; so New Jerusalem, that comes down from God out of heaven, is the mental head of this character that is wholly of God in the third heaven, and not mingled with the weakness of that in the middle heaven before receiving the mental light of this reign.

3 “ And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4 “ And God shall wipe away all tears from their eyes ; and there shall be no more death, neither sorrow,

nor crying, neither shall there be any more pain : for the former things are passed away."

The tabernacle, as we have already shown, has direct reference to the spiritual body of God, and its strength of life and works of sentiment without including his mental substance. This chapter began with a class of figures for the third heaven where is no more sea, so the tabernacle here must be perfect in both its leading cubes in one man, thus raising him to the third heaven where can be no more death among his figurative people, for then all is God, and the last enemy destroyed.

5 "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write : for these words are true and faithful.

6 "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end : I will give unto him that is athirst of the fountain of the water of life freely.

7 "He that overcometh shall inherit all things ; and I will be his God, and he shall be my son.

8 "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone : which is the second death."

The second nature of God, sitting upon the brain, now speaks. Remember, every communication must be interpreted by its subject. So here, all things are made new when man has been raised to the third heaven where all the old man has passed away ; then the work is done. In accomplishing this work, this nature of God is first, by impressing the mind to begin

or by speaking to us with words, and last, by giving us the son's mind that finishes the work. *Alpha* is the first letter of the Greek alphabet, and *Omega* is the last. To them that thirst is now promised mind of life freely, and all things with the mind of a son, as in the third heaven, are promised to them that overcome. There are abundance of murderers and whoremongers that never committed any direct acts, for it is the spiritual substance of a man that he is responsible for. From charges against the Hebrews, fulfilled in the second cherub, we find that trust in any thing for happiness or strength, except God and doing our duty, is worship of idols. *All liars*, of course, means what it says, for the spirit of the lies commonly told children in play is as black as the spirit of any other lies when viewed by itself.

9 "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Lamb's wife.

10 "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,

11 "Having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal ;"

So in the fulfillment, the second angel, as hereafter appears, takes John in the spirit to the substance of a great and high mental head, even that of which New Jerusalem is built, and shows him the great holy mental head for Judah and Benjamin in Christ's civil reign on earth coming down from God, as we have already to some extent revealed. This mental head is called



the Lamb's wife because of the union between the second nature and mental heads, the similarity of which to matrimony has already been shown. The light of this mental head having the glory of God is said to be like unto a mental substance most precious, even like a jasper-stone, clear as crystal. As there are many kinds of jasper, this one shows great superiority of clearness in mental substance.

11 "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 "On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates."

This city has twelve gates, because there is a way into it through each of its twelve mental heads; so these twelve mental heads in work towards us for this purpose are called twelve teachers or angels. The characters of the twelve tribes of Israel given them indisputably prove the explanation we give.

By examining the twelve mental heads of the brain, we find that the principles of judgment, life and strength form three intellectual gates for the south; and that the principles of the fourth nature, and the works of life and matrimony form three gates of principle for the east; and that the principles of vision and of faith, and the works of judgment form three gates of feeling for the north; and that the works of vision, faith and strength form three gates of works of the man for the west.

14 "And the wall of the city had twelve founda-

tions, and in them the names of the twelve apostles of the Lamb."

The wall of a city is its defence, the same as the intellect is the defence of its own mental head. As this city is of third person scope, its intellect has twelve leading divisions, making twelve foundations for multiplied combinations of intellect for its defence.

Each Apostle of Jesus while considering the doctrines taught by him would naturally only give full attention to that part which his predominant gift placed uppermost in his mind, for the rest would be of less interest to him; so twelve of them, all differently gifted, would be necessary to cause a full and perfect consideration of the Gospel. These were not to give any character to Christianity themselves, but only to correctly defend what Jesus revealed, so they were the intellectual defence of his Gospel, consequently their characters placed in these foundations prove them to be the intellectual defence of this mental head, as we have stated.

15 "And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof."

As reeds grow in very watery places, they are means largely produced by mind. This one being of gold, is of God's body, and no reed of other material would answer for measuring this city.

16 "And the city lieth four square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs: the length and the breadth, and the height of it are equal."

So here is a cube, the figure for third person, extent of work with the third power of 12,000 furlongs for its di-

mensions, making 1,728,000,000,000 furlongs, the extent of this great mental head descending from God for right side work. To clearly understand this city, we must find why the furlong is made the unit of measurement, and what gives rise to each unit of this vast number of classes. We have herebefore clearly shown that one thousand the third power of ten is the least number that can show a flesh of third person extent in right side work; so every unit of this one thousand would have to have for a mental head of first person extent the twelve mental heads of the brain, making for the work of a third person flesh on the right 12,000 distinctly separate mental heads; and the third power of 12,000 for its head of third person extent. But in all this vast sum we only have the number of classes that may be used by each separate unit of the four hundred divisions of the flesh arising from the square of each of the four tens of a third person extent of flesh in second person work; so each unit of the 1,728,000,000,000 is subject to four hundred modifications in second person work of the flesh. And to show this, they are called furlongs, because the smallest unit used in figurative language appears from measurements about the tabernacle to be the cubit, and precisely four hundred of these make one Jewish furlong; and the third person form of the square of the four tens for their right side work makes the furlong a cube. Such is the extent of the mental head for Judah and Benjamin in the third heaven.

17 "And he measured the wall thereof, an hundred and forty and four cubits, according to the measurement of a man, that is, of the angel.

18 "And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass."

As the intellect is the wall of this city, the square of its twelve mental heads in the front half of the brain making 144, is the dimension of the wall built upon these twelve foundations. The many varieties of jasper make this stone a very proper figure for the different varieties of mental substance forming this intellectual wall. *Pure gold, like unto clear glass*, for the mental heads of feeling forming the body of the city, shows it to be of God's life, and, *like unto glass*, adds another proof by its hardness that the city is mental.

19 "And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald.

So these foundations are garnished with all manner of precious, mental substances. *Jasper* is usually of a green, transparent color, with red veins, but there are many varieties. *Sapphire* is of a beautiful azure, or skyblue, and almost as glittering and transparent as a diamond. . *Chalcedony* appears to be a species of the onyx, and, perhaps, is of a blueish white and semi-pelucid. *Emerald* is of a vivid green, and next to the ruby in hardness.

20 "The fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolite ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst.

*Sardonyx* is a mixture of chalcedony and cornelian, which latter is of a flesh color. *Sardius* is of a horny red. *Chrysolite* is of a yellow gold color and pellucid. The *beryl* is of a sea green. The *topaz* appears to be of a pale yellow. The *Chrysoprasus* is of a pale greenish yellow. The *jacinth*, or hyaciuth, is of a deep red,

and the *amethyst* is of a violet green, and of great hardness. These stones will add more evidence in support of the definition we give this wall, but we do not now have time to discover to a certainty whether our authority for these descriptions of them is correct in all points or not. If any wish to study this matter further before we fully explain, they must remember that each stone in the wall has a relative position in height according to its controlling power over the rest.

21 "And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass."

Pearl is a hard, white substance, found in a species of oyster. This rich shell-fish, grown in soft, rich earth in the great water of the world, appears a very perfect figure for the flesh or life substance of the mental heads, so pearl would be their mental vision, as this is scattered through them all, and has this color, and agrees so very accurately with the sphere of the twelve angels. But one street only is mentioned, because that is all a moral head possesses, for the street is that through which it speaks, as a house of representatives from a people is their street, so the way of doing through the second nature is the street of this city; and as the street is gold, all the ways of this mental head are purely in the strength of life.

22 "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof."

No temple could be seen in this city, because the



flesh to appear in the head would be out of its place, and the body of the Father and Son is the temple of this mental head. As none of the light of vision and of the second nature that shines is a substance, but is only the mental light developed from substance the light of the natural sun and moon is not needed for a mental head like this where the substance itself is light as is the case with all parts of God.

24 "And the nations of them which are saved shall walk in the light of it : and the kings of the earth do bring their glory and honor into it.

25 "And the gates of it shall not be shut at all by day ; for there shall be no night there.

26 "And they shall bring the glory and honor of the nations into it.

27 "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the Lamb's book of life."

Only the nations of the figurative people of *them which are saved* walk in this light, for the shining of the sun, moon and stars is all the mental light others can receive. The kings of the flesh give up their glory and honor to this mental head for civil life by yielding up to it all dominion. The shutting of the gates of this mental head would be closing it to the entrance of man, but as after the coming of the city there is to be no more mental darkness concerning man's salvation, its gates will never be closed, and the glory and honor of the nations in civil life will be given to it. It is easy to see why nothing impure can in anywise enter into a mental head like this, consisting only of so much of God in actual substance, and why it is only to be

entered by those, whose principles in substance, or their character, is in the Lamb's book of life.

## CHAPTER XXII.

1 "AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month : and the leaves of the tree were for the healing of the nations."

A river of water proceeding from the throne of the two individual natures of God would be the mind proceeding from the mental brain on which they sit ; so this brain is very properly in the city. The tree of life, which is the works of feeling in that nature, is said to be in the midst of the way of the city, and on both sides of the river, or more literally speaking, in the works of both the right and left from this river. This tree bears twelve manner of fruits, because, by works of feeling in the nature of life or spiritual flesh, all twelve of the mental heads in Christ are created or developed in their substance, but these fruits are not perfected until they have attained to a full growth or third person substance as in the holy city ; so the tree of life is said to yield her fruit monthly, because the month, as we have already shown in another place, is a figure for a mental light of third person extent ; and allowing this month to have a double meaning, as is often the case with such figures, it will take thirty

years from the time man first enters the spiritual flesh for the holy city to complete its descent to him. The leaves of this tree would be the feelings of love shown in the actions or expressions of the face.

3 "And there shall be no more curse : but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

4 "And they shall see his face ; and his name shall be in their foreheads."

That is : and no curse shall be in this city, but the throne of God and of the Lamb shall be there, and the servants of God shall serve him, and see his face (for the fullness of this city is the third heaven), and his character shall be in their intellect.

5 "And there shall be no night there; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall reign for ever and ever."

So the mental heads of this city are perfect within themselves, having no need of light from any outside source.

6 "And he said unto me, These sayings are faithful and true : And the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done."

This angel, now in his fulfillment, has shown the truth of these things concerning this mental head for Christ's temporal reign, by explaining the seven spirits of God, the nature of man's salvation and the third heaven. And the things shortly to come to pass are now revealed for the beginning of that short space of time.

7 "Behold, I come quickly : blessed is he that keepeth the sayings of the prophecy of this book."

These *sayings* were not revealed until the new prophecy of John began ; so *I come quickly* means quickly after the revelation of the angel is made by the fulfillment of his figure that speaks to John.

8 "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 "Then said he unto me, See thou do it not : for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book ; worship God.

10 "And he said unto me, Seal not the sayings of the prophecy of this book ; for the time is at hand."

To *seal not the sayings of the prophecy of this book* is to not hold them from circulation among the people generally, (see Dan. viii. 26 ; xii. 4), for the time is at hand, counting from the coming of the angel, of which the one speaking to John is a figure, and from the beginning of John's new prophecy.

11 "He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still."

This verse tells the spirit of what this angel teaches, for the judgment is come, and now every man must learn that he has no right over any other man to exercise authority over him in any way, for all dominion belongs to God ; so let the unjust be unjust, and let the filthy be filthy, and let the righteous be righteous, and let the holy be holy, for no human authority has any right to interfere with the absolute independence of any man, because God is our only lawful defence.

12 "And, behold, I come quickly ; and my reward is with me, to give every man according as his work shall be.

13 "I am Alpha and Omega, the beginning and the end, the first and the last."

That is, This mind, here speaking, will come quickly into the people and bring its reward with it to give unto every man according to his work, for then is the deluge of destroying waters where there is no safety except in the ark.

14 "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star."

*Dogs* are people in such a character of government to others. The angel who testifies *these things* cannot be said to have come until *these things* are opened to man's understanding, so the one who does this is the angel sent. *Jesus* means Saviour. *The root and the offspring of David*, or more correctly speaking, the root-shoot, etc. of David, is of strength in the beloved principles of the fourth nature as we have fully shown in another place. As in the creation, the night came before its day, a morning star must be a mental light that appears for notice of a coming day that will never end.

17 "And the Spirit and the bride say, Come. And let him that heareth say, Come, and let him that is



athirst come. And whosoever will, let him take the water of life freely.

18 "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book :

19 "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

20 "He which testifieth these things saith, Surely I come quickly ; Amen. Even so, come, Lord Jesus."

So now, both the Spirit and the mental head for civil life say, Come, and all are invited to partake of the mind of life freely ; and dreadful is the penalty for in any way tampering with the words of this prophecy. And he which testifies will surely come quickly in man. Reader, if I could give you as much evidence of means by which you could certainly get as much money as you desire, and still enjoy life better than usual while gathering it together, as I have given of the nature, plan, and glory of man's salvation, would not you at once strike for the money? Then what will men be thought worthy of, in this day of judgment, who disregard so great salvation, or wait for company to glory, as if regarding man more than God? Such we never expect to meet in Christ. You help build churches, and help support preachers to teach a religion based only upon faith, promising rewards and punishments in a future world equally of faith, in which your generative force has no part. And, indeed, it is uncertain what parts of man your relig-

ion proposes to save. Uncertainties with you are uncertainties, or they would cease to be matters of faith. But here is a religion that procures God for your teacher, without money, and by his presence in you takes away all dependence upon human teachers; and requires no water baptism, or other external ceremonies, but righteousness only. A religion, too, that appeals as much to your judgment, person, life, generation, vision, and strength, as it does to your faith; and that puts off no reward of good to a future world, but gives to all as fast as they prove worthy; so that faith is no greater a part of this religion than it is of any business transaction. And a religion, too, that gives the Bible in which you trust a thousand times the strength given it by any other religious suasion.

Have you ever observed that the time-serving part of the community, that constitute so large a percentage of it, have no other standard of morality than public opinion? If you have, then you know that, without elevating the present standard of religious morality, our republic cannot advance further in purity of the government and laws. And what intelligent man does not see its corruptions in the small officials of his own town, that public opinion is too impure to condemn by its votes? Then, if for no other cause than safety and prosperity in business, help set up this standard of morality as natural as the laws of nature, and as perfect as the Creator of the universe, and as free as the liberty of God.

You praise the freedom that your fathers bled and died to win, at the expense of poverty and suffering among dear ones; and you glorify those who sacri-

ficed life against tyranny. And, if well-informed, you know that, until now, nearly all religions have at times been the worst civil enemies of man, and quiet business pursuits have been his greatest friends. Then rejoice in a religion that turns every line of the Bible in defence of personal liberty, natural law, natural right, and equal justice, the fixed and unchangeable enemies of tyranny and civil commotions. Other religions based upon the Bible have given you no correct ideas of right; but, rejecting Christianity in its purity, they got entangled in the figures of the Bible, and often taught the basest of human slavery, and have always subjected man to supposed superiors. and made him a tool in their hands, as is even now the case in our own free country—thus destroying the independence and self-respect necessary to teach men the finer principles of right, and make them feel their full responsibility towards each other and their God. The great book of nature, in which is written the fixed laws of right, has by them been held shut, only so far as forced open by trade, the only teacher of justice unadulterated, before given to men of the world. But men are so much ruled by the feelings cultivated in them by education and surrounding society, that the wise only are capable of quickly seeing the weakness and imperfections of the faith in which they were raised, and those who do not see invariably oppose everything appearing to conflict with the feelings already cultivated in them. But to make the old flesh and old brain pass away, that no place may be found for them—and cultivate in man a new feeling and new mental head, do we write.

## BOOK V.

PROPHECIES OF DANIEL AS FULFILLED IN THE UNITED STATES, AND CHRISTIANITY AND MOHAMMEDANISM AS PROPHETIC FIGURES BRIEFLY CONSIDERED.

## CHAPTER I.

ON THE PROPHECIES OF DANIEL.

## DANIEL I.

HANANIAH, MISHAEL, AZARIAH AND DANIEL.

IN the servitude for strength under Jehoiakim, the twenty-first king that reigned over Judah, and, consequently, the king for the right side intellect of the matrimonial nature for its principles, four children of Judah the law-giver, Hananiah, Mishael, Azariah and Daniel, one for his work in each quarter of the person, were chosen to stand in the palace of the king of Babylon. Hananiah appears to represent the north-east quarter, because his name signifies gift of the Lord ; and only by receiving God in substance, which, figuratively speaking, belongs to that quarter, do we have any authority from God for civil life. Our depth of feeling and sensitiveness to injustice in God, which

give us laws for temporal rule, gave Hananiah in Babylon the name of Shadrach, which means a soft and tender field. Mishaël is for the south-east quarter, because his name signifies one who is asked for or lent ; and works of that intellect are clearly so gotten by the substance in being. In Babylon, on account of the defense this intellect builds for the mind of the principles, he got the name of Meshach, which signifies something that surrounds the waters. The name of Azariah signifies help of the Lord, and, as the subject is temporal rule, he must be for the north-west quarter, because such help could only be used in connection with a feeling for the work ; so in Babylon they called him Abed-nego, because he obeyed God in such rule, and that name signifies servant of light. Daniel, the fourth belongs to the south-west quarter, or times and way of work, as his prophecies also show ; and his name which signifies Judgment of God, directly applies his work to the beginning of Christ's temporal reign, to which the right intellect of God's judgment belongs. He got in Babylon the name of Belleshazzar, which is master of secret treasures, because of his knowledge of the times and works connected with the judgment.

## DANIEL II.

### THE GREAT IMAGE.

It appears that Nebuchadnezzar, king of Babylon, dreamed of seeing a great metal image of a man. Classing with natural size this figure simply manifests in strength for the natures of the flesh, as metals signify. Its greatness is important in the figure, and for



its explanation we refer the reader to Book ii. chapter 2: Daniel called this image a figure of four kingdoms. One for its head of gold, another for its breast and arms of silver, a third for its belly and thighs of brass, and the fourth for its legs and feet of iron. As it takes all four kingdoms to make one whole being, and neither part can exist without the rest, it is self-evident that each is a part of one government, where all are to be fulfilled together at one time.

Babylon at this time was the capital of the Assyrian empire, the seat of government having been transferred from Nineveh, after its first importance had passed away in the progress of the events it prefigured. So the mental head of these four kingdoms is of the principles of federal rule prefigured by Assyria, because Daniel said to Nebuchadnezzar, king of Babylon, Thou art this head of gold; and his name also, which signifies Tears and Groans of Judgment, correctly tells the character made king over the mental head to govern at the end of the Ninevean war to put down rebellion.

Babylon, after remaining capital of the Assyrian empire for a while, was conquered by the Medes and Persians. Next in order appeared the Medo-Persian kingdom, or life and works of the government in strength of vision for the breast and arms of silver. There is President Johnson's division of the image, he having the arms in executive authority, and having steadily worked for its life in feeling. Next in order comes the possession and desire of the government in force of feeling, pictured by the belly and thighs of brass, for the Macedonian kingdom fulfilled by the radical Congress. This kingdom was to rule over all the earth, and in fulfillment the radicals rule over all the

forces of the flesh its figure. Now it is self-evident that the walk and being of government is in its judicial department in time of peace; so here is where the image gets its iron legs and feet for the Roman kingdom, the time of legal authority. But the feet (being) were part of clay, to show the division and weakness in the judges, but there still remains of the strength of the iron.

It appears from the fulfillment in us of Daniel's dreaming, that dreaming, used figuratively, means to think that certain things are to take place without our having any tangible evidence of it.

The communications, requests, commands, works and battles between different figurative nations, or their subjects, only picture the effects of the works of the characters they represent upon each other. It is likely Nebuchadnezzar's dream was caused by our first publication in connection with the Bible. But over a year had passed and nothing further was heard. What he dreamed had passed from his mind, and he became furious against the wise who condemned his punishments for rebellion. In the spring of 1866 we sent him Civil Theology to relate and interpret his dream.

In March, 1861, a high pointed crown of natural size, made of four strips and a head band, all of size for vision, appeared to me something over half way up at the left wall on the line facing the divide near the top on opposition wall. Before we had yet learnt much about figures we thought this foretold a real monarchy, and came near saying so in our first publication. In this book of Civil Theology, first edition, we wrote: The first or *mighty king* that stands up after

the Persian kings, will reign with an authority like that of a monarchy. This "authority" (it should have been "His work,") will arise in the following manner: Its feeling and intellect for all four quarters of the head will appear in works of vision. For the two quarters on the left, it will arise in force of feeling, and push forward a part of its right intellect by the same means before stopping, after arising to full height on the left. Then there will be a pause, and soon the right back quarter, or feeling for the work, will appear all at once as by vote of the people. Then, after another pause, the right intellect of the work will be again pushed forward to another stop, but soon it will be pushed forward in another manner for a distance, leaving some behind unfinished, and then, after a pause, complete the past; after which it will again be pushed forward to the end, and the band of the "authority" (should have been "of the work,") be completed.

In communications to Congressmen, March, 1867, we explained that we meant by the band of the authority, only that pictured by the head band of the crown.

In April, 1866, after certain effects produced by our Civil Theology, the two left divisions of the crown began to arise, and after coming up in the congressional resolutions and acts for principle, pushed forward the first division of the right intellect by the time and manner of restoration it offered the South. Then came the pause during which the northwest quarter, or feeling for the work, appeared by the fall elections. By the reconstruction act of March 2, 1867, a portion of the right intellect had been pushed forward without

particularly defining its intended principles, which made it necessary to go that far back over the past, and finish up with the supplemental act of July 19th, for that definition, as our explanation of the figure foretold. The next movement forward of the right side intellect we see under way in the bill reported by the reconstruction committee, on January 13, 1868. This bill, we think, must complete the work to the band of the crown. The band, we think, from the way it appeared, will be fulfilled in the Southern States.

The position of this crown in the room gives us the starting point to an explanation of how the stone (mental substance,) cut out without hands, struck the feet of the image, because that position declares the crown to be a work to prevent my principles from doing anything. It also refuses, by its face direction, to be ruled by them where it cannot have its way with the feelings of third persons, so a blow upon the judicial department in carrying on this work caused by our writings, would be the striking of the stone upon the feet of the image that broke them to pieces. *Then was the iron, the clay, the brass, the silver and the gold broken to pieces together,* which has rapidly been going on since the blow upon the judicial department by the military government bill was first struck. How far it is to continue breaking in this manner before our writings are taken before the people to complete the work, remains to be seen, but this is certain that Ezek. xxxviii. and xxxix. must first be so far fulfilled as to beat some weapons of Gog out of his hand, for all are against us.

## DANIEL III.

## THE GOLDEN IMAGE.

NEBUCHADNEZZAR made an image of gold, the same material himself was made of in the mind for governing in the great image. It was six units wide and sixty units high, and when the various ways of expressing approval and praise, pictured by certain musical instruments, were heard from the leading characters of the Babylonish men, all were required to obey and devotedly serve the image. But every part of Judah publicly represented in Babylon, except Daniel, treats with utter indifference the commands of Nebuchadnezzar and his image ; and Daniel would do the same if at all present in such work. But for this the heads of the first three quarters of Judah, Shadrach, Meshach and Abed-nego are cast into the furnace of public condemnation, bound by laws so tight that the makers of them are finally slain by the same fire made once hotter by strength. As those who bound these three representatives of that half of our matrimonial nature are not yet slain, the fulfillment is not yet complete.

The upward direction and narrow base of this image show it to be built upon the six feeling natures, by the control each has over every modification by its combination with the other five given control of the ten classes of law for defence of the natures of the flesh in civil life. Thus we see the three hundred and sixty units of the image, arising from the square of the six feeling natures multiplied by the ten classes of law, all placed under control of those six natures, as in a complete human armor of civil defense, by



having the use of all these divisions in some manner for the fundamental six.

It appears from the preceding chapter, that Tears and Groans of Judgment had set certain characters of our matrimonial nature over the affairs of his province, while the laws those characters suggest, when enforced by him, worked directly against them, as shown in this chapter where their right intellect is seen with them in the furnace.

The decree of Nebuchadnezzar in favor of the god of our three civil characters pictured by Shadrach, Meshach and Abednego foreshows that the ruling national character caused by punishment for negro slavery will abandon trust in its golden image of justice by central rule, and adopt the character of laws in which we trust and will do this in such a manner as to utterly destroy all opposition to them in central rule.

## DANIEL IV.

### THE GREAT TREE.

NEBUCHADNEZZAR after being strongly enthroned by complete success of the government over rebellion, at great sacrifice, thought he saw (dreamed of) a great work of feeling, (tree,) containing mental substance before him, ordered by a holy one from heaven to be hewn down, all but the stumps of its roots, which were commanded to be left in the ground bound with strength and with force of feeling in strength (iron and brass), and be wet with the sentiments of heaven

in mind (dew,) until seven years (mental light of one year's extent for each nature of man), be accomplished. This great tree stood in the midst or middle nature of the flesh (earth) ; so it was work in vision—the nature to which punishments in civil governments belong. Its roots were commanded to be left in the flesh, by our sustaining and teaching a proper kind of temporal government. At the accomplishment of one year's extent of mental light, after the dream caused by our publications, this character was glorying over the greatness of the feeling (house,) in which he dwelt, when by the strength of our second publication he heard the voice from heaven on the subject, declaring that the hewing down had begun ; and accordingly it was accomplished by the effects upon his mind of the executive opposition and works. Tears and Groans of Judgment was dethroned until better taught, and until his acquirement of the seven years extent of light furnished by the fall elections of that year.

## DANIEL V.

### THE HANDWRITING ON THE WALL.

THE next in order of the Babylonish kings was the Babylonish majority in Congress, or master of the treasures of the conflict, as the signification of Belshazzar indicates. While this king was making a great feast to a third person extent of work in the flesh, a thousand of his lords (the back, front, and one side ten multiplied together), in one side work supported by the other side, and drinking mind of the fruit of the embrace of the union (wine) before them

from substances of Judah for mind of civil acts (vessels of the temple), works and its sentiments (so much of a hand and its writing) came to prevent his work, as the position of the hand and writing on the wall over and against the mental light (candle) of the feast shows. This was fulfilled by the works of President Johnson, pictured by so much of a hand and its sentiments, supported by the democrats. Our Daniel, in the first edition of this book, gave this interpretation, and said in direct words to this character in Congress that MENE, MENE, TEKEL, UPHARSIN applied to it, and that before the night of the conflict passed away it would be slain. For this interpretation, Daniel was clothed with talk (scarlet), and his persistence (neck) surrounded with a chain of works. So Belshazzar was slain, and the disposition to hear from the people in the matter, which was then king of the democrats, took the dominion. So Darius, the Median, or he who inquires and informs himself, as the name signifies, was the next king.

## DANIEL VI.

### DANIEL IN THE LION'S DEN.

DARIUS set over the kingdom one hundred and twenty princes, that is, a combination of each of the twelve mental heads of the brain, with every one separately of the ten divisions of the flesh from which the ten classes of law arise. Such was the extent of work provided for the election campaign of 1866 by this king. But over this was set three presidents, Mr. Judgment of God, or Daniel, and Mr. Mind, for restoration of the

Southern States, and Mr. Life of the Union. Now, Daniel trusted in the true God and his communications to man through the Bible, as explained by our writings, for which they excluded him from the number by ignoring his religion, and resolved to ask no help from any other god than the inquiry of the voters, until what they would do in judgment for the South could be seen ; or, in other words, for thirty days, the figures for such an extent of light. And this by the command of Darius, in the result of the inquiry, made Daniel dependent upon the intellect of the government, by Congress, for his life, because of the existence of such a character depending upon the fulfillments of its prophecies; so to foretel this, the literal Daniel had to be cast into the lion's den. Daniel was delivered, but the same inquiry that cast him into that den also threw into it all the princes and the other two presidents and their children, and the Babylonish lions have had the mastery over them, and devoured them before they got to the bottom of Congressional reconstruction.

## DANIEL VII.

### FOUR BEASTS AND GOD'S KINGDOM.

HERE we have the uprising of four beasts preceding the establishment of God's Kingdom. It is said that they came up from the sea (mind), when the four winds (aroused spirit of feeling,) of heaven (brain of man) strove together upon it ; so they were caused by a strife between aroused feelings in what the four quarters picture in one temporal government. We say

temporal government, because according to the law of similars herebefore explained, these must all be works for civil government if any of them are ; and that the first four are, is settled by the character of the fourth beast, and also by the extent of God's Kingdom, because it is to be obeyed and served by all kingdoms. So no work can fulfill these beasts that does not agree with the quarters of man that correspond with their numerical order, and that does not contend with that of some other quarter and be of the same government. The first beast belongs to the quarter for the principle of government ; the second belongs to the intellect of principle ; the third belongs to the feeling for governing, and the fourth belongs to the time and manner of governing. It is clear that to Nebuchadnezzar the golden head ruled over by Tears and Groans of Judgment, principles of government at work, as when opposed and claiming defense by such a character naturally belong. So the first is a law-giving beast, and consequently would require the executive department for the exercise of its intellect towards rebels ; for remember we are yet in the Assyrian Empire, a short time since ruled over by Nineveh, and this intellect was in possession of the bear, Andrew Johnson, by whose opposition the first quarter was brought under government and thus made a beast, as we saw fulfilled by the intellect of principle he exercised towards the South, in his pardoning and restoration works. The feeling for governing to which the Macedonian beast belongs, was fulfilled in the elevation of the African to political power, for the purpose of protecting that feeling in the radical party. So Alexander, whose name signifies one that helps stoutly or turns



away evil, was the first prophetic king of this division. [It is clear from principles already explained, that in figurative language four full heads are necessary to picture the work of one mental head, whenever the work for each of its quarters separately is so interfered with that a whole mental head is necessary to carry it on, as has been the case with the Macedonian head at Washington.] So this quarter which was made a beast by the judicial and executive departments had four heads. By the dependence of the executive department upon this beast it had works of the person, pictured by the wings of a fowl, put upon its feelings. The number of wings, of course, being ruled by the number of heads. The first beast had works of the persons, pictured by the wings of an eagle, upon it, both for the right and left, in the independent works of restoration by the President; so they were plucked off and the lion made to stand up like a man, and a man's heart given to it, by that far relieving it from government to the executive by the return of Tears and Groans of Judgment to the throne after hearing from the fall elections of 1866.

The bear had for his sustenance much feeling in substance (flesh) of a giving, receiving, and unselfish character in works of judgment, mind and life (three ribs), that made him Vice President. This feeling all appears to have been devoured, so it was said unto him, arise, devour much flesh. The bear has also raised up one dominion in the radical Congress as stated in the margin of our Bible.

The ten horns of the fourth beast prove that in war and for defense it uses the ten natural classes of law, see page 109. \* \* \* Its iron teeth prove that the

feeling it shows possesses works of strength of the seventh nature, so the teeth and horns together in temporal rule clearly point out works of the judicial department. So it has another horn for its use in the Constitution which has vision (eyes), like the vision of man, and a mouth (words) speaking great things. It is wholly an instrument of man, while the other horns are the natural productions in civil life of the ten divisions of the flesh. This beast was called dreadful and terrible and strong exceedingly, because this department of government has all the executive power of the nation, if needed, to execute its decrees.

The fixed principles of figurative language that confine the work of every figure to its subject and class, confine the work of all these beasts to having their own way in civil life, as the Hebrew figures which gave them prophetic existence also sustains, confining their fulfillment to that which each contends about.

Before the recent amendments to the United States Constitution, it left the laws freedom of action in all their ten classes. So then the judicial beast had ten horns. But these amendments brought up a little horn which took to the constitution control of the civil life of the ex-slaves and the government debt, thus absorbing the two horns for life, and the left horn for matrimony, thereby making itself a horn with eyes like a man, and a mouth speaking great things. The object of this horn was to make war against us, by holding in subjection our civil principles through African votes.

The disposition and food of the first three animals are important parts of their figurative power. Prominent in their fulfillment we see the slow and unyield-

ing nature of the bear in the President, and the quick motion and fiery disposition of the leopard in the radical Congress. Our knowledge of figures was Daniel's interpreter.

## DANIEL VIII.

## THE RAM AND THE GOAT.

THE ram and goat governments live on works of feeling (vegetation). The ram in fighting, like President Johnson, pushes with his mind (head), defended by two (horns) kings. The goat in fighting often uses his feet (being) savagely, and is an animal hard to be confined within any particular bounds, so like him the negro worshipers fought with their being in numbers and would not be restrained by Constitutional barriers.

The President when under government to "his policy" pushed for works of restoration (the West), and for the intellect or time and manner of restoring (the South); and for feeling for the work (the North) like the ram; so no government stood before him until after the repudiation of his policy by the fall elections of 1866. The negro worshipers, a name we use in no lack of love for the African, but because of his being the god of the radicals salvation from the influence of our God, finally opposed the ram, covering in so doing all the natures of the flesh (ground). The negro worshipers did this by works of the person; so the goat came from the West. The negro worshipers angrily and successfully pitched into the government of the President and the goat did the same to the ram.

Two kings ruled over the President's restoration policy, one in his character of judgment for rebels, which was also a democratic or Median king, and another in his mind to restore the Union. So the ram had two horns, one for principle and another for works. The negro worshipers broke both these kings and threw down the President's work beneath the weight of their being. The goat broke the horns of the ram and threw him down and stamped upon him to show that work.

The goat had five horns, so their number gives them the five natures of the flesh for their explanation ; but they arose in such a way as to give them a still greater importance, because the horn for life passed away before the others appeared, thus showing that the last four not only existed in the first horn but also had another work confined to themselves and explained by the four quarters of the head ; because they are said to have come up towards the four winds of heaven. In this matter, therefore, they agree with the four heads of the leopard. The political life of the African under Alexander, the first Macedonian king, naturally includes the other natures of the flesh, and was the first horn. This was placed between his eyes to make it applicable to work on both sides, and to give it as much of an intellectual nature as possible, such being the nature of the help for the life of the African by his worshipers who appeal to him for help against our God. The last four kings really have a double existence, one in the horn for life, and another in the four horns that arose out its nation. As the four horns came not up out of the first horn but out of the head direct, they could not be a continuation of its influence

under other heads, but simply an additional work for defense of the same beast. For this reason neither of the four divisions of the Macedonian empire was left to the family of Alexander, but were taken by his four principal generals. Of the four horns, that for the matrimonial or law-giving nature comes first in numerical order, thus agreeing in number with the quarter for principle, and consequently proves this horn to be laws for the defense of the principles of the goat. Without a government to give these laws, an intellect or time and manner of action, they would be powerless, and to vision all such government belongs; so the horn for vision is the radical government for the Southern states that gives intellect to the principles of the goat. To the north-west horn, or feeling for work, faith, the next nature in numerical order, naturally belongs; and this could only be secured by Constitutional authority. This horn then was the Constitution. For the right intellect, or time and manner of the goat's individual works, the nature of strength, would come in; so the elective franchise is this horn. Out of the horn for the Constitution came another little horn for the judiciary created by it, and used for the goat; so it was said of this king that he understood dark sentences, and was of a fierce countenance, and had mighty power, but that his power was not of himself, the judicial department being helpless without its wield of the executive. So this horn waxed great towards the time and manner of doing (South); and toward principle (the East) and also toward the pleasant land, because it took away our daily sacrifice of Exod. 29 : 38, in the seventh division by its strength with the people.



## DANIEL IX.

## THE SEVENTY WEEKS.

NEAR the close of the Babylonish captivity, Gabriel informed Daniel, that seventy weeks were allowed his people for the accomplishment of certain things. To the Jews this meant of prophetic time, according to a way they had of counting, four hundred and ninety years, but in us it simply means an acquirement of mental light of a day's extent for each class of works that may arise in each of the ten classes of law, by the action upon them of each of the substances, arising from the combination of each of the seven natures with every other of the seven; or, in a shorter way of speaking, the square of the seven natures multiplied by the ten classes of law, making four hundred and ninety days. By examining each day in its numerical order to find the character of work to which it applies, we find the last eight of these weeks are for work that pertains to the other sixty-two, or direct actions of temporal ruling, and so class with the eighth division of the Hebrew figure, which the Jews are now fulfilling. Counting by sevens and tens, or the proper order of the numbers for each nature, we find that the sixty-third week is given by the class of laws for the principles of vision, combined with each day of the week for strength, and so is the very foundation upon which all governments for civil life are built. Here is where we slew the character in us pictured by Jesus Christ to save our nation, and had we not slain him for a greater extent than this week, all would

have been well with us. But at that time a certain judicial character, pictured by Roman influences over Judah during the Herodian reign, and which our ignorance gave rise to, reigned over us, for we had not yet understood the laws of Sabbath, and God's way of giving them to us.

Too much scope must not be given to the character in us pictured by the Messiah, for in the figure he only refers to the character of the spiritual flesh that naturally rebels at the idea of temporal punishment for defense. While the spiritual flesh formed the body of many in us, no others thus clothed took such a course of life; so in this division of the figure for civil rule either Jesus or the whole nation had to die. But after our acquirement of the mental light pictured by the sixty-two weeks and the seven weeks, we again gave this character life for those divisions; therefore it was said that after seven weeks and sixty-two weeks should be the Messiah. The sixty-third week being left out because for that time he remains slain for our protection in civil life; but, for our perfect salvation he arose from the dead in this week, although not for works of the flesh, so he then ascended up from this world. Such was the greatness of this character, that he caused our sacrifices and oblation for the matrimonial or middle day of this week to cease also; see revisions; and because of so many mistakes by us at the first, as to our precise sphere of action in temporal conflicts, we have still delayed their renewal. He has also won to his character many of our people of small importance in this division of civil life. Therefore it was said that he should confirm the covenants with many for one week, this being the only week in which

he need be opposed by our acts for temporal protection, everything further being provided for by the Father.

## DANIEL X.

### THE CERTAIN MAN ON HEDDEKEL.

THIS man was clothed with linen for a cover of works of vision in feeling, and had his loins girded with fine gold to show that his matrimonial nature was clothed with the richest of strength. His body was like the beryl, which is a stone (mental substance,) of great hardness, and of light green color. So its color is of force of feeling and love combined, as in the matrimonial nature. His face was as the appearance of lightning, or, literally speaking, was wonderful quick in revealing his light of mind by its works. His eyes were as lamps of fire, to show burning vision like that in the matrimonial nature. His feet and arms were like in color to polished brass, to show his being and works to be in deep force of feeling from the flesh (ground). And the voice of his words was like the voice of a multitude, to show that he spake the words of many in us. This description, therefore, proves him a character of the matrimonial nature under control of the mind of principle, Heddekel being that river of Eden. This was the character that began Christ's temporal rule, so no human being could picture his works; consequently he appears as an angel or messenger from heaven to inform Daniel of things noted in the Scriptures of truth, and states that none hold with him in such work as Michael.

There are two characters in us that take the lead in

interpreting the Scriptures. The first is Michael, or one like God, as his name signifies. He was the perfect representative of the spiritual flesh in the nature of life pictured by Jesus Christ ; so he understood the Scriptures that speak of the nature and power of the spiritual flesh. The second is the certain man, the character of God's matrimonial nature, that began Christ's temporal reign ; so he easily understands the Scriptures concerning that work.

We have learned from figures directly to ourself, as well as from the Bible, that one of God's ways of bringing about things is to show that they will be. He twice caused us to hasten and do things that we were intentionally delaying, by picturing to us the effect they would produce on that very day. Daniel's dream of the four beasts took place in us, by the effect of those figures before any of them had been fulfilled. In a very similar way to the above is much help given characters in us to foresee future events.

Daniel had mourned in judgment, mind and life, to the extent of one day of mental light for each of the seven natures, (21 days). Our Civil Theology had been sent to Washington city, and nothing in this extent heard from it, there having been no open mention of its power ; and in that extent the character in us for civil dominion could give no information, he having been resisted in that respect through the influence of Haman, the son of Hamedatha, or noise, the son of him that troubles the law, as the names signify. He offered Ahasuerus strength of vision, in the flesh of third person scope in principle, if he would destroy our people in the Persian Empire, see Esther iii. But this character upon the river soon informed our Daniel

that the work was under way on the back grounds, and that when he further fought with the prince of the conservative republicans and went forth, that the prince of the radicals would come to battle; and furthermore showed him the following:

## DANIEL XI.

### KINGS AND THEIR CONFLICTS.

FIRST are mentioned five kings for Persia, four besides Cyrus, the founder, who was then reigning; so their number gives the five natures of the flesh for their explanation, and consequently confines the work of each king to the nature of the flesh of its numerical order. Cyrus is said by Cruden's Concordance to signify, As miserable, or As heir, or the belly. A contentious life, though sometimes really necessary, is in a very true sense a miserable life and well applies to the past life of Andrew Johnson, "As heir" of the Presidential chair, and of its possessions pictured by "The belly." So to this character in him is Isaiah xlv. 28 and xlv. 1-4, addressed.

Cyrus took Babylon by turning the waters of the Euphrates, the river of Eden for works of principal, from running through the city, thus providing a way of entrance. In fulfillment of this, President Johnson's contending life takes the mental head pictured by Babylon by turning the mind for its works into other channels. These channels surrounded Babylon, thus figuratively possessing it; so this mind, although turned from passing through the Babylonish head, still



possessed it in the Negro elevation channels, to which it was turned.

Abasuerus, the Scripture name of a son of Cyrus, was the next king. His name signified prince, head or chief, so being for the law-giving nature was the admission of Southern representation to Congress. This king conquered Egypt making himself master of Pelusium, its key, by placing in front of his army a great number of beasts (governments) that were held sacred by the Egyptians.

Smerdis, the magian, was the king for vision ; so he was the state governments organized in the South under the President's recommendation. He claimed to be a son of Cyrus and reigned seven months, or until mental light of third person scope for works on the side up to works of judgment on the right as we have seen fulfilled.

Darius was the fourth king, and consequently, the one for faith in the people so often expressed by the President, and founder of the Persian division. His name signifies he who inquires and informs himself. We found that a similar character of Media was king in the first inquiry of the people concerning reconstruction in the fall of 1866, but this Darius, being purely Persian, must have existed at the same time ; so that was his first failure against the Greeks, and his more successful campaign was that for the inquiry in the fall of 1867, when works for party strength for work was made chief commander of the radicals, in fulfillment of the resignation of the Grecian generals for the other nine divisions of the flesh, to Miltiades, the one for the right side works of strength.

Xerxes, the king for strength, it was said should be

far richer than the three preceeding him, and this evidently was the case, because the result of last fall elections was certainly this king, and, indeed, the only one for strength that the Persians ever fought under; so he was the son of Darius, the inquiry that gave him life, and was the principal author of the long quarrels and inveterate hatred between the Greeks and Persians, now under way of fulfillment.

Next a mighty king stands up and his kingdom is so divided as to give a division for each of the four winds of heaven, and four heads of the leopard, and four horns of the goat, and four natures of the flesh in that of life. So this mighty king is unquestionably Alexander, the Grecian king for the Negro's political life in this government. We have, therefore, the four other natures of the flesh and the four quarters of the head to explain the four northern kings which follow. And for explanation of the two southern kings that it takes to complete one whole being, we have the other two natures of man and the two horns of the ram. These kings it must be remembered are not these heads and horns direct, but are the work connected with them that is pictured by a man, as is shown by their being a similar with the man upon the river with whom they are classed. But the two kings for the horns of the ram here arise out of the Macedonian nation, that nation now holding the southern part or intellect of the government within the sphere of its four heads and horns; while the ram, or President Johnson, by virtue of executive authority possessed their intellect, and so reigned in fulfillment of the Ptolemies to contend with the rest of the empire as reigned over by the Seleucians in the quarter for principle. So the first king

of the South was the work of judgment for them by the President in the intellect of the government. The second king of the South came out of a branch from the roots of the daughter of the first king, verse 7, or, literally speaking, came out of a work of feeling from the President's policy towards the ex-rebel States, and was the mind in him to defend that policy by the intellect of the government in his possession. So the daughter of the king of the South, the character of the king of the North for the matrimonial natures or laws formed a union with, was given up when the peace made with the desired representation in Congress of the South from their organizations under the President's policy by the conditions offered by the first session of the Thirty-ninth Congress were given up and purely radical ones imposed.

At the seventh verse the second king of the South stood up and prevailed against the king of the North for laws. But the sons of these laws brought into existence by lack of power, within the laws alone, were stirred up in works of governing for vision the next nature in numerical order, the one to which the intellect of principle in governing belongs, and one of them for governing the South was defeated in his works during the first session of the Thirty-ninth Congress. Then this king of the South cast many in third person work (ten thousands,) on the right out of office; but this king of the North again returned in the military government bill, and prevailed to the nineteenth verse. At the twentieth verse the tax raiser stood up in the nature of faith, and the quarter for feeling for works on the right, to secure the national debt, contracted during the rebellion, from repudiation by Southern in-

duence. This king was to be destroyed within small extent of mental light.

At the twenty-first verse the Northern king for strength, and the quarter for the time and manner of works on the right, stood up and continued his work to the end of the chapter. In the thirtieth verse the decisions of the Supreme Court came against this king and then he had indignation against us for our works and prophecies against him. In the thirty-first verse we are told that arms (works,) shall stand on his side. These works, acting through laws, fall into the Roman empire, and belong to the man of sin. Little horn and persecuting beast, explained in Chapter III. as this king, ver. 45, plants his tabernacle in our land. The daily sacrifice taken away by him is that of Ex. 29:38, which brings all the small divisions of a subject in subjection to the overruling hand of God, as well as the larger ones in civil life for others.

As Palestine occupies the centre of the figurative nations both in a geographical and figurative sense, the real character of work pictured by the nations that surround it is shown by their geographical positions. Take, for example, Persia. It can only picture works for principle, because situated on the east of Palestine. And even though it extends its territory by conquest to any other side of that land, its territory there would still be works for principle. So any work in the United States Government by the people who fulfill the Persian Empire, that is not for principle but only for works of the individual, like those of individual States, or for the executive department, in conducting the affairs that belong to its sphere, would have to arise from nations originating on the west of the Pal-

estine meridian. So this division of work, so far as the Persians in the government are concerned, having been in individual freedom, or for such freedom of action, would have to appear in or near some part of Palestine, the land for a figure of such freedom. So Tyre, a city of the Canaanites, after they were called Phœnicians, was a figure for the mental head for this part of the work. That part of Tyre on the continent being for individual acts of the States, and the insular Tyre being such acts in the executive department, as is shown by the water and its approach only in boats. Tyre upon the continent was within that portion of the promised land given to Ashur, the figure for the right side works of judgment, thus further supporting and proving our definition of it. So there are many charges and prophecies against Tyre and its princes that are fulfilled, fulfilling, and to be fulfilled in this government, for which we refer the reader to the Bible. See Joel iii. Amos i. Ezekiel xxvi. and Isaiah xxiii. and many other passages. The mental head pictured by Old Tyre after being destroyed by Tears and Groans of Judgment, is to again be restored at the fall of that radical king; but insular Tyre first taken by Alexander is to be finally destroyed.



## CHAPTER III.

### ROMANISM AND MOHAMMEDANISM.

FROM explanations already proven, it is clear that whatever people hold the promised land in subjection during any part of the eighth Israelitish period, extending from the time it became a Roman province, down past the present, hold for the extent that time pictures the laws for the defense of the matrimonial nature in civil life, under control of their own mental vision. Thus, to illustrate, Assyria would make them depend upon allegiance to government, and Babylonia would subject them to the mind for governing people and ruling their actions. And Rome would subject them to literal laws. Our civil characters at the commencement of this period only occupied this land by faith, and the command to offer up Isaac threw them into the power of the laws for awhile. But these civil characters preferred death to yielding, before seeing the end in the matter.

Previous to the enforcement by law of certain religious characters of ours by the general government it had not yet protected matrimonial characters. Such work having mostly been left to the States. The general laws then existing were pictured by pagan Rome. But finally, when our Christian principles triumphed in Congress over the former laws concerning this nature, by radical policy, their enforcement by law was pictured by Christian Rome. And the character mani-

festing these so-called Christian laws, thus became Anti-Christ, putting himself in the place of Christ, and the man of sin, 2 Thess., who, "as God sitteth in the temple of God, showing himself that he is God." These laws themselves, as used by those trusting in negro votes to support their ideas of government, are pictured by the little horn of the goat that came out of the horn for the Constitution, Dan, 8:9. And the constitution sustaining them is the persecuting horn that had eyes like a man, Dan vii., 8, 25.

After the Roman empire was divided into Eastern and Western, works of the person, for the person, were pictured by the Western, until after the first beginning of its decline, A.D., 356. The capital of the Eastern empire was west of the meridian passing through the capital of Egypt, the figure for the mental head of its intellect of government. So while all its territory east of this dividing line was for works of principle they are all applied to works of the person for the person thus throwing the Western empire to the figurative position we gave it. This central position of the Eastern empire gives it a most positive character. Divisions on the western borders of Europe and on the eastern borders of Asia, as figures, amount to but little in active conflicts, as they only seek to prevent action in the matter either way.

The kingdoms that arose out of the territory of the Western empire after its fall, give figures for the work of these laws in their ten different classes separately in their individual capacity. So the conflicts of the west after their arise picture those conflicts arising from the molding of these laws by different civil characters, pictured by the land in which they live. This

is proven by the fact that all general laws act under control of one mental head modified by the character of country where its figure is located.

All law is given principle and support by some kind of religion. The anti-Christian character of these laws seeking to enforce some of its true principles, was pictured by the Christianity of the Roman empire since Constantine, the first Christian emperor.

The full separation of the Western Church from the Eastern, A. D. 800, confines it after that date to laws having no support from principle on the left. It evidently becomes at this point a figure for the characters of law, supported only by works of the person, as in constitutional amendments that have been voted down but not yet destroyed by the legal process. The Eastern church and Eastern empire refer to a character of law intervening between that now existing and complete Islamism as pressed into existence by the character the Ottomans picture. So during all these periods, so-called Christianity held the same relation to our Christianity, that these laws hold to the laws of Christ's civil reign, as given by Moses.

Mohammed, the great prophet of the descendants of Ishmael, was the thirty-first lineal descendant of Abraham, by Hagar. We believe there is no difference between Arabian authors about his genealogy for twenty generations back, and from that time to Abraham those differing from the best authorities are within one generation of them. So Mohammed is a character of the right intellect of strength of a second person mental head arising from all the seven natures. This sets his advent at the time of Ishmaelite strength in mental light of second person extent for the time and manner

of working. Until this character, pictured by Mohammed, our Ishmaelites had no leader, and many of them, like many of our other civil characters, trusted in various mental substances and characters of feeling in man, and thereby became idolators. But God told them by this prophet that they must trust wholly to him and his overruling hand, as only through our civil theology could they be happily perpetuated, and that they were to be a middle people, and must obey those laws for their civil life drawn from our religion, and defended by the figurative contents of the Alcoran of Mohammed.

Mohammed, the Arabian prophet, only proposed to replant the true and ancient religion of Adam, Noah Abraham, Moses, Jesus and the prophets, so he cleansed the people from idolatry, and gave them the laws of their great religious predecessors, to picture the present work towards our own minor characters, pictured by the Ishmaelites. He also sanctioned such of their religious rites as were correct, among which were the following, which we will briefly explain as samples, namely, pilgrimages, encircling the Caaba, stoning the devil, hunting water for Ishmael, keeping Friday as a day of rest, and the keeping of four months of the year sacred from war, except against infidels.

Mecca has been their holy city since the first Caaba or house of God was built by Abraham. This house of God differed some at different periods of their figurative history. Now it pictures by its dimensions, the mental head of God for Islamism. In this city Mohammed was born and buried. Here, too, is Ishmael's tomb. The pilgrim goes to Mecca, encircles the Caaba seven times, kissing the black stone in its south-east

corner each time, to picture investigation into the mind of God for Islamism until all its mental head for each of the seven natures is received. This black stone is called the right hand of God, so it pictures a mental substance for the works of the person in the flesh of God for the right intellect of strength, as in Christ's civil reign. In paradise this mental substance is white, and these Arabs have a tradition that this stone fell from God with Adam, and was one of the precious stones of the garden, and was saved through the deluge, and given to Abraham by the Angel Gabriel.

The pilgrim throws seven stones at three pillars, to imitate Abraham's way of fighting the devil by God's instructions, to picture the use of mental substance in each of the seven natures, for fighting the character pictured by the Devil.

The pilgrim also passes seven times between Mounts Safa and Merwa, hesitating and looking about as if to find something to picture the seeking of mind for Islamism, between right and left mental heads of the flesh, not yet developing characters of work. This rite originated with Hagar's seeking water for Ishmael.

Ishmaelites kept the sixth day as a day of rest and worship. It is considered among them a very sacred day. This pictures rest from civil works, in matters of faith, the sixth nature, as our religion requires for its protection.

Both the months for judgment and the two months for faith and strength on the right side, were kept sacred from war, but Mohammed allowed infidels attacked in them. This was to picture non-interference with our third person extent of mental light for the principles and works of judgment, and for works



of the person in faith and strength, the freedom required for Christ's civil reign. In that, God being the third person. The well, Zemzem, where the water gushed out for the relief of Ishmael when Hagar wandered in the desert, is within the temple, on the east side of the Caaba, and one of its essential figures. Also the rock of Abraham, from which water (mind) is drunken.

The enclosures of the sacred land, and of the temple, and of the Caaba within the temple, are constructed for extensive figurative power, but we now have no means of getting their accurate number of domes, turrets, spires, and columns, from which to prove this meaning. As the mind for Islamism consists of limitations of human authority, the territory for from five to ten miles about the temple was enclosed, and nothing allowed to be killed within this outer enclosure, marking the extent of flesh held sacred from human authority.

With Mohammed a new character of work arises, so all characters figuring conspicuously in it, are liable to go back in their histories to its commencement, but circumstances have prevented our studying the extensive figures of the eighth period sufficiently to intimate the details. But as far as the civil characters of Islamism are concerned, their friends need not care for this, because no such rapid and extensive conquests were ever recorded as those of the Saracen Mussulmans. They quickly took all the essential divisions for civil government. Nothing stayed their progress onward, while a territory of any figurative importance to the intellect of human government remained unconquered. Then after fulfilling their time as a figure for the unit of government, their empire broke to pieces to give figures

for the history of Islamism in the minor divisions. Then the Ottoman Empire arose to wipe out the last vestige of general law not originating in Islamism, by the taking of Constantinople, its figurative head. This the Saracens could not do, because their figurative character did not admit of the feelings for judgment required for the work.

Arabia, as a nation, was never conquered, and the character of civil government it pictures, never can be conquered. But its worship will, at some future period of time, pass away before Christ's civil reign. Mohammed's prophecy that the Caaba would finally be destroyed by the Ethiopians, and never be rebuilt, pictures this opinion of ours.

In that day all nations, figuratively speaking, will go up to Jerusalem to worship. First after taking the promised land, our civil characters in all the eight divisions for Christ's civil reign, were under bondage mainly through ignorance; and the same means that liberated them perpetuates and gives dominion forever to these characters in civil life, through their possession by other people.

## BOOK V.

### NATURAL LAWS, NATURAL RIGHTS, AND CONSTITUTIONAL GOVERNMENT CONSIDERED.

#### CHAPTER I.

##### ON STATE AND FEDERAL RULE.

IN testing past events by our Civil Theology, it will be seen that in great civil conflicts nothing remained sacred from the touch of tyranny. But man has now progressed to a capacity for something better; so the sealed books of the Bible and Alchoran, that bound a large part of mankind with a figurative Christianity and figurative Mohammedanism, that have now accomplished their allotted work, begin to reveal their great hidden strength in defense of natural law and personal liberty, and to teach a righteousness in feeling, that must strike dumb with condemnation and spiritual nakedness all believers heretofore justified by existing faith. So with honest religionists of intelligence we can have no conflict; but only point out to their willing eyes a robe of glory and immortality, that they may here win and here wear before men, in the place of the filthy covering with which they are now clothed upon. But in politics, because of ignorance and spiritual blindness, there must be a clash to sound the death warn

ing of Monarchy, Aristocracy, and Tyranny throughout the world.

Are all aware that up to the present date there is no evidence in the history of nations that natural rights were ever yet conceded to individuals, by established governments, any faster than the power and safety of rulers demanded? Do you know that all progress in respect for natural right has either been the result of deadly conflict or of circumstances beyond the control of civil officials? Such has, because of ignorance and sin, been the lot of personal liberty from the beginning. The former liberties of this republic, all well know, came from the uncontrollable wilds of a new world, far removed from central strength, and only lived by the independent spirit of equal States united for self-defense. But the institution of human slavery showed clearly upon what that liberty rested. So States' rights passed away, and are now no more. And the centralization of moneyed interest has continued and will continue to centralize civil power until a natural rights move is made, that will enlist in its aid all lovers of truth in judgment, and build up a national moral force sufficient to even fully protect ex-slaves without the use of federal laws, and restore lost liberties without permitting civil partiality. Then see of what vast present importance it is that the eternally fixed laws of natural right be made the fundamental laws of the republic, and that all true religion be quickly found to consist of obedience to them as its first requirement. So the cultivation of higher and more noble feelings among the masses may begin.

We will now reason a little upon natural right. The first question on the subject is, What are men's natural rights? All must acknowledge them to be such as come from natural sources. So, then, they are those rights originating in the unchangeable nature of right as found in the natural, moral and feeling forces of God, that correspond in nature with the forces of man to be redeemed or destroyed. If a man has the privilege of receiving the Holy Ghost for his teacher, so often promised in the Testament, and has the privilege of being cleansed from all sin, as taught in 1 John 1 : 9, and in many other Scriptures, and has the privilege of putting on the spiritual flesh, or Jesus Christ, of God, in which all the fullness of the godhead dwells, bodily, as in the Scriptures, we are commanded and exhorted to do as the only means by which to obtain rest and immortality, then there is no difference between the natural rights of any single individual and the natural rights of the God of Nature. Because those of each only extend to what they of right possess, and the man may become God and God may already live in the man. A substance cannot change its nature and laws of action any more in the spiritual than it can in gross matter. But one substance will answer for another when it is alike in nature, differing only in quality. By such a substitution it is that man becomes divine. In case a man is not already clothed upon with divine forces, the fact that he never can be, except by the strictest obedience to their sentiments, makes it equally necessary for him to have all the freedom of God in questions of right. But



remember that God himself, by his inherent nature, has neither the liberty nor the power to do a wrong in principle any more than fire could cease to be warm while actually burning. It is only by virtue of his ownership that God can, by permission of his forces, take charge of man. So three different characters of sin attach to the violation of a man's natural rights. The first is sin against the man ; the second is sin against the inherent and fixed moral laws of God ; and the third is sin against the rights of God in the man. Thus all control of one man over another, except by his lawful consent, is cut off by natural right.

As the laws of all divine substance given to man are founded in its nature, and as fixed in sentiment as the laws of gravitation are fixed in matter, it follows that the rights of the seven fundamental forces of man are none other than natural rights, and, as a consequence, strictly confine him to their sphere in a man clothed with God's flesh. So there can be no natural right to commit sin, and every sin of one person against another is violation of natural law and natural right. And of natural right, every individual is absolutely independent of human claims upon him, except to love worthiness and to pay for what he receives by voluntary consent.

As God, by virtue of the naturally fixed forces of his being, is the only legitimate authority in natural right, it follows that no other being or organization of beings, as in Church and State, are any authority against the word of his spirit in a man. But natural right going to an individual independence that is ab-

solite, without conflicting with like independence in others, for its origin in civil rule, has a basis within reach of natural man that all can trace it to for proof of genuineness. Then, so long as a man does not voluntarily signify his acceptances of the government where he lives, it has no claim upon his allegiance. And no servant of God dares accept and take part in a government the constitution of which tolerates any violation of natural right, as he thereby becomes partaker in the iniquity. And no child or servant of God can regard the requirements of any power to the violation of natural law; so it follows that all human State rule should, by its constitutions, be limited to protection and enforcement of natural right towards and between its subjects. Such a government would command the respect of every morally honorable man; and also the willing allegiance of every State not wishing the power to violate natural law and natural right towards some class of people. Because in such a government, without a reason being given for secession, by violating some natural right, the then acknowledged fundamental law, it is evident that any attempted secession would be to evade the enforcement of some natural right, and thus destroy the right of the movement and subject it to suppression for defense of natural right. But such reasoning on allegiance could not apply when a government is not limited by its constitution to the protection and enforcement of natural right. To illustrate: originally there existed in many of our sister States legalized violation of nearly every right of man, as in the institution of slavery; and the written compact bind-

ing the States together tolerated this infamy, thus giving positive evidence that it was a purely arbitrary instrument, and not founded in natural law and natural right to make it morally binding. Then it follows that the only authority by which it could reasonably be enforced in any State against the wishes of its people, passed away at the death of a majority of the voters first adopting it; because the plainest reason and common sense deny a man or nation the right to arbitrarily bind a future person or generation in anything beyond a disposition of their own property, held and used in harmony with natural right, and even not in this, except by payment for the labor required to carry out the will. The arguments against this are based upon the idea that as a civil State never dies its constitution remains of right perpetually binding until changed according to its own provisions. As if a creature could be greater than its creator; and as if a State could have a life independent of man, who constitutes it. Is it not time for such absurdity to lose its rule over rational beings? If organized communities of this age will have future generations perpetuate their civil institutions, except under the compulsion of slavery, they must build them up in the fixed principles of natural law and natural right, that grow stronger and stronger in the feelings of man as he advances in moral culture.

But some one will ask under what circumstances are State and Federal constitutions morally binding? The answer is, when they are based in natural law and natural right, and the consent of the people to

them voluntarily given. And a State or organized community, by taking part in the framing of a constitution, or by voting upon its adoption or rejection, thereby signify their consent to any arrangement previously made or generally understood as to what majority in the matter shall rule; thus making it valid with them against their choice, if so adopted. With respect to the letter of a civil compact, nothing can be more preposterous than to claim any part of it morally binding when not in harmony with natural right. To violate an agreement to wrong any one, is a moral virtue. One may bargain away his own rights, but it will be much better for him to not touch the rights of others. A moral fool, when sworn to execute an unjust law, will claim that he must do it because of his oath; as if the folly of swearing by God the substance of right to violate the laws of that substance could make it a crime to disregard the oath and obey the power sworn by. To vote for an official when the office includes any violation of natural right, makes the voter partaker in its iniquity. So a servant of God cannot vote where it endorses a will to carry into effect unjust laws. Men destitute of spiritual light sell their sense of right in one thing for success in another, by choosing what they consider the least of two evils, and because of spiritual death feel no burning condemnation. But, says some one, so-called Christianity has subjected our conscience to human laws. Very true; and this explains why none are now led by the spirit of truth into a knowledge of the Jesus Christ or spiritual flesh of God. But this subjection was necessary because of igno-

rance and crime. But now heaven is opened to man, and to clear the way for immortality every false way must be corrected ; and what honest man will not help along the work.

Those who wish to restrain the negro in his rights, because of physiological differences between the two races, that make a close union between them injurious to both, should remember that the strict enforcement of natural right is a perfect remedy against all evil. Because the natural right of every person to either accept or reject social companionship, gives the right to protection in its exercise ; the same right alike protecting the true social instincts of every race and color. Were the blacks and whites alike situated and cultivated, doubtless in social life they would be alike repulsive or tolerable to each other ; because nature, by her inexorable laws, seeks to protect her own ways. But if disregarded in her smaller demands, her larger ones grow weaker in voice until hushed, except in the penalty they inflict for their violation. So the present attempt to hold in social contact the youth of the two races, as in the common schools, is likely to continue the evils of amalgamation begun by slavery. In a government limited in its powers to the enforcement of natural right, no serious evil could grow out of ignorant negro suffrage, because no law violating natural right would be constitutional, and the courts, if necessary, could call in the power of the nation to enforce their decrees ; and the franchise, where not made by some kind of tyranny necessary for protection of natural right, becomes only a privilege of trustworthy citizenship that



may be withheld without violating any natural right, the same as business trust is withheld from children until they are competent. And villainy should be sufficient grounds in the minds of every honest man for disfranchisement and disqualification for any office. And communities not wishing to perpetuate vile characters in civil rule, should thus purge them out, because like will build up and perpetuate like.

So correct civil principles give perfect freedom while doing right, and no freedom to do wrong. So Congress had the just and natural right, by consent of the power sustaining it, to extend to the emancipated slaves of any State the laws and protection secured by that State to its white citizens whenever the State itself failed to do this; but had no just right to do this in any other way, than by securing to the prescribed or neglected classes the benefit of the laws of the State itself, for its other inhabitants that do not conflict with natural right, unless such laws are inapplicable. So, federal rule, as now existing towards local affairs, is unclean, both in principle and work. For, while any town, county, or State violates no natural right of any one, it is of natural right supreme master of all its internal affairs; and in case it does violate a natural right of some one, no greater or more central power can lawfully interfere further than to prevent partiality between its members. The less men feel protected in their home affairs by distant capacity, the more attention they will give them; and the quicker will they learn to feel responsibility.

## CHAPTER II.

FALSE REVELATIONS, POLYGAMY AND FREE LOVE OVERTHROWN BY NATURAL LAW AND SIMILARITY BETWEEN THE FORCES OF GOD AND MAN.

COMPARATIVELY enlightened nations look at their mental culture, and behold with wonder their progress in the arts and sciences, and little think how slowly they are emerging from the principles of barbarism. To be sure, there has been great progress in rational and systematic rule, but where is the material progress in a true sense of right? How long has it been since this nation ignored the existence of natural right in her constitution and laws by sustaining human slavery? Still those days were as great in religious faith and so-called rejoicings in the Lord as now, and perhaps in the former somewhat greater. But where then was the Christian's sense of right, the first part of man that God enlightens by his spiritual presence? We answer, lingering in dark confines of barbarism. But has it yet escaped those dark confines? If so, where is any evidence of it? Had slavery passed away by the power of natural right, instead of by overruling circumstances, Mormon polygamy and Oneida free love would have vanished with it. But in polygamy barbarism yet reigns in all its tyrannical baseness. That contemptible prin-

ciple of heatnenism that lords it over the physically weaker sex is by Mormonism made a religious duty. And a great territory of such barbarism is triumphant. You remember the republican party moved against Mormonism but accomplished nothing. Neither can it without violating the federal constitution, for that instrument forbids Congress to make any laws restraining the free exercise of any religion. And the constitution of this State is equally protective of polygamy when practiced by Mormons, for a clause of it reads, "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences." And what stronger sense of duty could arise in a religious conscience than that which provides for the existence or non-existence according to Mormonism of the souls of female friends in heaven. Bills against Mormon polygamy may be offered in Congress, and even passed to appease constituencies, but what courts can consider them constitutional when all Christian churches go to the Bible for their authority, and as that book has formerly been understood no sect can find half the support from its letter that Mormonism does. And this superior support from it Mormonism must continue to have until it is known that God does not differ from man in the number and nature of fundamental forces, and consequently that he cannot reveal anything by his spirits conflicting with the natural laws and natural rights of any of man's fundamental forces. Then the Bible proven figurative reveals its defence of natural law. And we need not confine ourselves to the Bible for proof of what we teach

concerning the natural forces of God's being, for observation and analogy show the same. Because in every species of the animal kingdom beneath man, some quantity of all these seven forces, except conscience, is found existing at first sight, and doubtless their only difference from in man is in their quantity and quality. And conscience, were it not so metaphysical and seldom called into violent action in the brute, would also be clearly visible, for we have already observed sufficient instances of remorse by animals, to settle the question in our mind as to its existence in them. All philosophers agree that atoms of matter already so small as to be invisible to the naked eye, still admit of innumerable diminutions by half, and with equal force the same law applies to the substances of sensation and mind, until the smallest microscopic organism may have some of each natural force used in making man. Then if in the descending scale there is no change in the number and nature of forces required to constitute being, why should we look for it in the ascending scale to the fullness of God. To acknowledge the existence of a creative intelligence acknowledges that intelligence to be at least equal to the intelligence created, for how could life be created by one that never had life, or vision be made by one that never saw, or the generative force be created by one that never had its feelings. To our mind it is self-evident that no being could think of feelings they never heard tell of, or possessed any degree of, for feeling can only be known by feeling, and there cannot be an effect of any kind without a cause. So in animal life we also

have indisputable evidence that the Creator, whose existence all nature proclaims, is composed of seven fundamental forces like in nature to those in man. So not only the Bible when taken figuratively, but all animal life refutes Mormonism and all other claimed revelations from God that are in conflict with the natural laws and equal rights of all natural forces of man. So every man is furnished with an infallible test by which to prove all claimed revelations from God so far as human rule can reach. Then down with polygamy and free love as with remnants of barbarism that have lost their last refuge, so familiarity with crime may not foster corruption.

But our constitutions cannot be arbitrarily amended on this subject without ignoring the constitutional safeguards of religious freedom. Because to add a clause prohibiting polygamy, would when applied to Mormonism, conflict with the clause protecting religious freedom, and then either be inoperative or subject to the pleasures of the United States Courts among the Mormons. But publish this higher order of religion, and you have a remedy in the natural laws and natural rights of the generative force of man. Then you can make the federal constitution read, "And Congress shall make no laws restraining the free exercise of any religion that does not violate the natural laws and equal rights of the generative force of man." And can amend your State constitution accordingly, and thus strike for the overthrow of arbitrary law so dangerous to civil freedom, and begin the cultivation of unchangeable principles to rightly direct civil rule.



## CHAPTER III.

### THE RELATIONS OF THE DIFFERENT SEXES TOWARDS EACH OTHER CONSIDERED FROM THE NATURAL LAW AND NATURAL RIGHTS STANDPOINT.

WE know no difference between the natural rights of the different sexes. The fact that their natural duties and responsibilities differ because of a difference in organism cannot in any way change the natural rights of either. As woman has the same number and nature of fundamental forces of man, it is simply absurd to claim any difference between the different sexes than that caused by physical organism and past cultivation. So all her sensations of judgment, life generation, vision and faith must be precisely the same in the same degrees of development and culture as in man, so her natural rights and her relations and responsibilities to God cannot differ from those of the male sex, because in physical strength for work and the flesh peculiar to it alone is she different. So she cannot be called the naturally weaker sex in any other force than physical strength and the capacity it develops for business. And nine-tenths of her present business weakness will pass away by her elevation to a proper companionship with man, and by industrial or business intelligence that a correct idea of natural law and natural right by the

masses will finally cultivate in her after they arrive at a sufficiently high degree of moral purity.

If observers would study the origin of capacity they would find that all practical ability is the production of feelings acted upon by surroundings, and that the same feelings under the same circumstances will develop the same ability. There is a natural cause found in the different proportions of the seven fundamental forces combining in different persons to form their being, and in the cultivating influences surrounding them for the existence of every different character and capacity of man. So all present inferiority of woman to man, except in the capacity developed from muscular action, must be the result of improper culture, and a reproach to the ruling sex of the past and also to those of the present who continue it. But to call woman naturally inferior to man in muscular capacity, is like calling the feet inferior to the hands because they are not created for the same purposes. If the feet are equal to all the duties naturally assigned to them, what more can the hands be, and what have they to boast of over them? So wherever nature and circumstances have divided the real duties and obligations of life into a male and female sphere of action, neither sphere can rightly claim any honor over the other, for both must be properly filled to prevent just condemnation. And where such divisions do not exist merit alone and not gender can rightfully have the preference. When public opinion has practically endorsed these natural truths, woman's present abject dependence upon man will rapidly pass away in a self-reliance and cultiva-

tion of business capacity successfully competing with man to the equalization of her wages with his. And then, if married, she will be her husband's business companion, and have something more valuable and elevating for a change than discussing the sayings and doings reported by neighborhood sentinels. But confidence between the different sex, the foundation upon which all true matrimonial happiness depends for existence, must first be honored and cultivated by State law before woman can expect equal liberties with man, and without these she can never compete with him in business. So until then she must serve and occasionally suffer shame and wretchedness, for a confiding trust originating in honesty of heart that contributes more to matrimonial happiness among the truly honorable than any other single character of man. It is not within the capacity of base mortals to overestimate the honesty of any one, for it is impossible for them to see virtue they never felt the promptings of. Show me a faithless devil, and I will then see one who places no confidence in any one. Because it is as impossible for him to be otherwise, as it is for there to be an effect without a cause. In proportion as persons hate moral baseness are they mortified and disgusted with those who suspect it in them. Pure and confiding love can only exist in persons of moral culture. Animals in human form can only love as animals. There is not a strictly pure and just man on earth, and never will be, but whose matrimonial happiness requires a confidence in him by his intended wife that utterly disregards all ceremonial formality in the matter. I know that this feeling is

incomprehensible to those incapable of discerning naturally fixed righteousness. So it is of first importance to purity and happiness in matrimony that its natural laws be defended by State law, rather than be destroyed as they now are by ceremonial law. The first union of generative forces without respect to the manner in which it is brought about is the consummation of natural marriage. And the only act that can inseparably unite by natural law and those so united however inconsiderately done, are united by the God who gave the forces that brought them together. And as these forces of generation in the different sex have in natural marriage natural laws forbidding infidelity to each other, the union becomes naturally perpetual, and cannot be severed without parting asunder what God hath joined together. Such is marriage by natural law, and after such a union no conflicting tastes or interests can justify a violation of its natural laws, rights and duties, for were the forces of a man divided into a thousand different classes of feeling, nine hundred and ninety-nine of them united against the action of the remaining one, could not justify their control of it in violation of the natural laws of right, or false culture would justify crime a natural impossibility. So present State laws both teach and defend the adultery, bigamy and polygamy of natural law, the only authority that does not conflict with the forces of God, for they render marriage by natural law only, invalid and unite the parties to it to other persons. So allowing that the female masses have at present attained a sufficient degree of intelligence and morality

to be trusted with natural liberty, and that the male masses are capable of enforcing natural law and natural right, it is evident that from this forth the effect of such arbitrary laws can only be to screen the base, check confidence in the honorable, and to disgrace forever the too trustingly innocent. So the first step in State law towards the natural freedom in generation, that natural right and equal justice between men and women demand, is to so strictly enforce the natural duties of generation as to prevent all legal difference between natural marriage foolishly consummated, and marriage consummated according to the requirements of present popular formality. And then so modify present marriage laws as to only require its consummation in the knowledge of suitable persons for witnesses, and finally to leave the whole matter to parties concerned. The first effect of such a course would be to wipe out of existence so-called seduction and bastardy, and to eventually exterminate the social evil. For by the natural laws of the generative forces the prostitute becomes as much the lawful wife of her paramour, as the innocent lover does the husband of his much-desired wife. These laws are manifest in the naturally uncompromising selfishness in feeling of this force in matrimony that prevents sin against it through ignorance. Because of this natural self-evident light in substance, infidelity here is like sin against the Holy Ghost unpardonable, and entitles of natural right to divorce and subsequent marriage. So the natural laws of generation forbid consent to marriage with a person when there is reason to believe them impure



in this respect, unless already so degraded in strength by moral baseness as to be capable of ignoring or practically forgiving the past, after which natural marriage with them becomes as binding by the natural laws of generation as either of them are capable of feeling, and so should be held obedient to the same responsibilities by statute laws that any other marriages are, because as already shown no incompatibility in other respects can excuse violation in this, and no superior moral purity in the generative forces can be claimed by visitors of houses of infamy over their occupants. But to see more clearly why all other forces of man must in matrimony yield unconditional obedience to the natural rights of the generative force, it must also be remembered that all the other forces of man, except life, are by nature servants to generation, and in the spiritually dead it is the only force of man that is a moral guide by purely natural rather than cultivated feelings. So all other forces of such persons must be more base in spirit than this one, and consequently on account of their errors as well as their office in being worthy of less regard by State law. And this relation between the generative and other forces of man continues up through all the moral grades to spiritual purity by a relative increase of power in feelings of natural right in the generative forces as we advance. This character of the generative force makes separation and marriage to another for other cause than adultery a violation of its natural rights, because all other sins than this can be forgiven a marriage companion without violating natural law. So adultery is the only natural or

faultless ground for divorce. When this is understood and acted upon in State legislatures, marriages will be more carefully contracted by a certain class and less unreasonable contention will be indulged in. So in marriages by natural law only no circumstances or grades of character can change their natural rights and responsibilities. And in harmony with these natural laws of right proving equal rights and responsibilities between men and women, every State law must sooner or later be moulded. And if this had already been done, then quiet, healthy, moral females disgraced in the eyes of public opinion and ruined in worldly prospects, happiness and natural usefulness, would not be now found in every town and neighborhood of the nation with their naturally lawful husbands proudly living in adultery with other women by legal and popular approval. If for one single year female lust could and would in violation of natural right, so terribly destroy the prospects of the same number of men, and render them so burdensome and dependent upon relatives and strangers for a home, nothing but contempt for female strength by male bigotry would prevent the halls of every legislature of the nation from ringing with the discussion of remedies. It needs no reasoning to show that all crimes against the generative force are greater in proportion to their hurtful or injurious effects upon the entire happiness. If a person is made by such crime to suffer more on earth than they enjoy, the crime against them must be greater than murder that has no modifying excuse. If in addition to this their friends are hurt, which

could not be otherwise, the crime is still deepened. And finally, if the deserted did not attempt to violate the natural laws and rights of the generative forces, (and this she could not do until after natural marriage, because before this they had not acquired any naturally fixed right over her), she is by natural law and natural right and equal justice free from the least action of just censure in the matter from her natural but false husband. There are two principal causes why public opinion and its sentiments embodied in law, is now at such variance with these natural truths as to clothe the woman with perpetual infamy, shame and weakness in life, and excuse the man from all future inconvenience and liabilities for from less than one hundred to several hundred dollars only. The first is the principle of civil barbarism that concedes natural right and equal justice to the physically weaker, no faster than circumstances or increase of intelligence convinces that it is better for the ruling party. The other cause is woman's conscious weakness to defend her own happiness in the case of infidelity in her husband, by such proprietary advantages and rights and such business capacity as she possesses. So for self-preservation she has built up, until it has become self-sustaining by habit, a watchfulness over her own sex, and a relentless intolerance and social aristocracy to banish from all reasonable social contact with her husband, by all possible means every female that either circumstances or past record gives the least grounds to suspect. If any man doubts this second cause, he will find its truth quickly demonstrated if he loses the confidence

of his wife. So every cause is either directly or indirectly of the ruling sex. Not that we could if we would, excuse any injustice in woman, but because man's past rule has made them responsible for the present state of society. So shame and future infamy be to the characters that help to perpetuate the causes, or that oppose the remedies found in natural law, natural right, and equal justice, as delineated in this chapter and the next.

## CHAPTER IV.

### MARRIAGE AND FAMILY RELATIONS AND OBLIGATIONS CONSIDERED FROM A NATURAL RIGHTS STANDPOINT.

WITH the consummation of marriage is established a union, that moral purity and proper spiritual growth will elevate the forces of, by gradual increase of life to immortality in God. If the matrimonial force could reach no higher life than that of animal health, and then perish with the failing vigor of mortal flesh, as present popular theology and spiritual death seem to indicate it might have changing and perishable laws. But as it can become eternal in one of the fundamental forces of God, and was from the beginning designed to so become in all who are accounted worthy of immortal life, the same natural laws apply to it in spiritual death that do in immortal life. So then even every desire in conflict with eternal fidelity in this force must, by naturally fixed laws of progress, destroy some of its spiritual strength already developed, by education of its feelings, until it sinks to the spiritual level of a dumb brute. But, by purity in desire and judgment, this force becomes in spiritual life self-protective, and has an ever-present, pervading feeling that grows stronger until perfected in divinity. Where there is but one body and one flesh perfect in the male and female



character of this force within itself, so that in it there is neither marrying nor giving in marriage, for all are one feeling; God, enriched by the knowledge that mortal feeling he never did or can feel the weakness of, can alone give; and man saved in immortal glory by the feelings that God alone can possess, both perfected in one. Then go up throughout the whole sphere of civil rule, for fidelity to the generative force covers it all. The laws by which you violate it in others, weakens it in yourself. If love in your neighbor for his children is weakened by burdens you help to lay upon him in civil rule, then, by fixed laws of nature, you have weakened your own ability to feel. And in proportion as you honor love in others you protect it in yourself. But fidelity to your wife and husband is the field in which all the other virtues of this force are cultivated; so its consideration naturally comes first in order.

As we have shown in the preceding chapter the superiority in natural authority of the generative force in natural man over his other feeling forces, and have in the volume of the book proven its equal claims to immortality, it is not necessary to give further reasons to show that marriage is by nature a union for life, and, perhaps, for eternity in God. Because while existence remains, either here or beyond the grave, its natural laws must continue in force. The separation by the grave of those in Christ cannot be more than the separation by an understood absence for a time behind impassible barriers. But the existence of the spiritually dead beyond corporeal death, is yet beyond the reach of my understanding.

Nothing to me concerning man's future destiny is so utterly dependent upon faith as this. As I advance in an understanding of the figures of civil and religious salvation and damnation, all apparent light on this subject from the Bible vanishes into a dependence upon double meaning of sentiments and scriptures, and thence to utter darkness. Still, I believe that they live on, until either annihilated in the burnings of God or saved by his life. But I have believed things stronger, because of more apparent evidence in feeling for their support, that time proved me mistaken in, and this on such a subject is saying much. The revelations concerning my young friend, Isabella, (see pages 34 and 35), are now my only reliable support of this faith, and these revelations were only by feelings and figures that I am yet only a student in. But I believe the spiritually dead live beyond corporeal death, and I believe it for far better reasons to me than I have yet known others to give. But whether they do or not, the same laws of progress, in capacity to enjoy happiness, apply to them here on earth, that do to those ascending into immortality. All are alike dependent upon fidelity to natural law and natural right for progress in happiness, until they ascend into that love which truth in substance is the life-blood of. So, the plan of salvation gives the only key to the perfect unity in all the forces, that gives perfect freedom of action to both parties in marriage without conflicting with each other. And the fact that when in Christ, the spiritual flesh, such equal authority and freedom must harmoniously exist between them, because of

the equal moral forces and equal natural rights and equal intellects, and the equality of God to himself in each proves conclusively that such equal authority and equal freedom should exist from the first, and is demanded by mutual interest, equal justice, natural right, and the plan of salvation. So herein is overthrown all supposed right of man to arbitrarily command woman, as indicated by her oath to obey him in the marriage ceremony. So reason, truth, mental light and love, are the only commanding authorities in matrimony. And this natural unity and equality in nature of forces annihilates all just division of interests, so that like natural interests and rights naturally exist in both in all property and capacity brought to the union by either, because matrimony is founded upon the claims of generation in which both parties are one and equal. And these claims of generation by natural right possess both the ability, time, and money of both the parties to it, so that neither can any longer use either their time or money for purposes conflicting with its natural interests, rights, and duties in such a union. So both parties to marriage by natural right possess a negative power over each other's acts, in all matters of moneyed strength, that in justice and natural right makes all business transactions of either without the other's approval void and of no effect. Being one in such interests they must pull together, or not pull at all until mental light harmonizes them. But the natural rights of faith in business forbids the question as to authoritative action by either, until the objection of the other is properly made. So the State laws, allowing a man to sell pro-

perty in defiance of his wife's opposition, and, at the most, only allowing her a one-third retainment for life, are in conflict with equal justice and natural right, but not so glaring a proscriptive as the laws by their side denying the woman the right to sell any part of the property brought to the marriage union by herself, to take effect while her husband lives. Now, apply the same legal restraints to the husband, and natural right will be endorsed instead of this base prosecution. Strange that men of present culture are so prone to tyrannize, as to refuse equal justice and equal rights to their mothers, sisters, wives and daughters. Can it be possible that they think them incapable of properly using their natural, heaven-born rights? If so, shame on them for perpetuating the civil and religious culture that made them thus morally weak, for equal rights and equal justice between the different sex is simply moral duty.

So upon marriage the property and capacities of both parties become subject to a natural unit of forces, extending throughout them both, that has branches in every sphere of action and covers the entire field of civil rule, so that every act is in some way under control of its laws, or should be. So here are two persons existing in one unit of force in feeling, each one possessing its entire spiritual sphere, the same as two persons in God possess one and the same body. So the same relations naturally exist between the male and female persons in matrimony, with respect to authority in right and rule, that exist between the Father and Son in God. So in matrimony, the personal force of man is the natural

business head of the personal force of the woman, but not of her six sensitive forces, for in them they are created equal. So the only authority given man over woman by nature is in that knowledge which the sensitive forces cannot give, but which is only gotten by works beyond the reach of woman's natural sphere in matrimony. In this she is by personal position, after marriage, made subject. Consequently either one is the natural and should be the competent business head in the absence of the other. So upon the death of the husband the wife is by natural law, natural right, and natural duty, supreme master of all the family property and duties not yet discharged, and no State authority or child of the union can lawfully interfere in anything. No natural right of the marriage union can end on earth until the last duty it created is discharged, because the sphere of every marriage union is by natural laws of generation perpetual, complete, and perfect within itself, admitting of natural right no interference by any person of other unions of generation, either present or probable. If fathers and husbands think those having interests in other marriage unions are better capable and more to be trusted than their wives and daughters are, with providing for the future welfare of their husband's children, it is high time they begin by moral and business cultivation to prepare them for such emergencies, to keep their property in its proper place and from the control of hungry officials. And let me here state, that I wish it distinctly understood, that in all matters of this life in which I am personally interested, I require strict obedience after my decease to



the principles I here lay down. But the marriage union being by nature perpetual, its violation by a second marriage after the death of the first companion completely severs the party so marrying from every vestige of natural right acquired by the first marriage union. For in a second marriage, in harmony with natural law and natural right, precisely the same civil relation to the first marriage union, and its accumulations of wealth and its offspring, must exist that does towards any union between other parties, or two distinctly separate or naturally exclusive forces, having by natural law and natural right exclusive control of all their own natural or acquired elements, and bound by natural duty to first provide for the natural rights of their own offspring, would come in collision, and thus make the natural laws of right conflict within themselves. So here, even if we drop the uniting forces at corporeal death, the natural rights of the child in the parent, and the consequent impossibility of lawfully denying them for the rights of another union, and by the perfect harmony that must exist in all natural rights, is again indicated the extension of the marriage obligation beyond the grave, because no such a thing as charity in violation of natural right can lawfully exist. What is not during poverty and bare subsistence in harmony with natural right cannot be made so by the ability to obviate its injurious effects, except by the lawful claims of charity, or natural right would be made subject to charity instead of justice for the discharge of its claims. The natural rights of the child in the parent or parents must naturally extend to its pro-

tection and cultivation, until it is reasonably competent to provide for itself. This much it is entitled to of natural right from its parents, because they are responsible for an existence and need in its life, that the child had no choice in the creation of, and that consequently it could not of natural right be responsible to any one for the wants of, only so far as it can properly provide for itself. So upon its acquirement of sufficient physical, mental, and moral development, to safely provide for itself, it is, so far as natural right is concerned, free and independent to begin business for itself. But it may yet lawfully remain firmly bound to their pecuniary interest by the voluntary ties of love. So laws founded upon the principles of pay to parents for rearing their children, by requiring a certain number of years subjection to them, and then making the child responsible for its own maintenance, whether capable or not, are not only in violation of the natural rights of the expert, through patient industry, but are basely unjust towards the child, that cannot properly provide for itself at that age, because of some misfortune, either inherited or happening to it before the age of accountability in such matters. To us no natural right of man is clearer than that of the natural right of the impotent offspring to maintenance from their parents' capacity and wealth, to the exclusion if necessary of every other child from a single dollar beyond that necessary to properly qualify them for the common duties of life. And this right of the impotent, being natural, cannot be violated by the parents with any less crime than that of real theft or

robbery from a child's own earnings to give to another. This being the case any mistake the parents, as natural guardian of their own impotent child, may make, by not reserving from the possession of other children sufficient for its maintenance, cannot be of right binding upon the impotent child, but its support must first be had as a natural right. The only natural claim that brothers and sisters have upon each other for support is that of love, and so may in bad characters be of less force than their claims upon strangers, whom they have not yet wronged. These claims of love we will consider in the next chapter. But we would not do the subjects of this chapter justice if we did not give the rum-dealer's position towards them.

The husband and father, by being the natural head of the family, does not thereby get any arbitrary power over its natural rights in himself, to means of support and cultivation from the proceeds of his labors, therefore he cannot spend in intemperance such means, without being truly guilty of either theft or robbery, as he may have done it without their knowledge, or in defiance of their reasonable opposition. But the operation of such theft and robbery, and the unity of interests in the family forbids legal action against their business head. But he may have a partner in criminality in the furnisher of the liquor, equally guilty of one or the other of these crimes, and of just right, subject to the legal penalties for theft or robberies. But for the furnisher of the drink to be thus guilty, he must have evidence of the consumer's baseness, because he has no right to

subject any one without cause. Further than this, and the removal and punishment of parties to drunkenness as a public nuisance, no molestation, restraint, or interference with the purchase and sale of liquors not common to other articles of commerce, can be allowed without the violation of justice and natural right, because every man has the natural and just right to buy, sell, and properly use every substance he understands the use and effects of, without any other responsibility to society than that of a just use of this freedom. As long as a man violates no natural right of others, he is of right entitled to all the freedom of the God of nature. And no man or civil power has any right over any man that they would not have over God, under the same circumstances, if he could be so placed. But the liquor laws so far enacted make the just suffer for the base, as if justice to the few could only be secured by doing injustice to the many ; so here is positive proof that the makers of these laws did not discern between works for principle and works for the person, or they would have framed these laws to correctly discern between justice and injustice, so to educate the common people to correct ideas of right, and thus make real crime disgraceful.

By remembering the arguments of this chapter as supported by the rest of the volume, you can see how pure, perfect, and eternal are proven the laws and rights of matrimony. We have looked in vain to find any natural right to voluntarily shuffle off their least claim even in eternity. And we also look in vain to find a final end of its uniting forces, while man has

any conscious existence in eternity. How grand and ennobling is the thought of such an undying union. How impressive to think of the importance past history must have to such a life. But no other effect in salvation could be expected from the generative force of God, as there are but two personal forces within him, both of which are male. Thus showing the male and female personal forces of man equal in full salvation, both having the mind of the Son while one possesses the male, and the other the female character of Christ united in one flesh and spiritual body, putting forth branches from its offspring.



## CHAPTER V.

### FAMILY GOVERNMENT CONSIDERED.

THE consummation of marriage is the establishment in civil life of either a small monarchy, republic or individual sovereignty, as the parties to it live in the spirit of barbarism, natural law, or of Christ. In such minor monarchy, republic or individual sovereignty the different characters of action manifested are its citizens. And between such manifested characters the same interests, relations, responsibilities and government naturally apply that should exist between the different real persons of a nation. Each character and not the person ruling according to its importance. If these family powers are organized upon territory not yet fully explored by both parties previously, unknown tribes may afterwards be found within their natural bounds. Then is likely to come conflict and war in the monarchy, discussion and development of deciding light in the republic, and rejoicing and happy union in the individual sovereignty.

The first and last of these three different characters of family rule are by nature at utter variance with each other, and could not possibly flourish a single day under the known rule of each other's laws. But the republics which are a medium between them,

will eventually swallow up the monarchies by gradual annihilation of their rule, and rear their own subjects so high as to lose first dominion over them in the perfection of individual sovereignty in God. The two first of these different characters of family rule are potent for good in proportion to the degrees of cultivated feeling and general intelligence of their ruling characters. The monarchical rules by physical strength and a knowledge of the physical and social consequences that are likely to follow from injury to others, so its laws are arbitrary. The republican rules by depth of moral feelings, cultivated in the natural forces by surroundings of truth in word and judgment, and strong manifestations of feelings in accordance therewith. The individual sovereignty rules by a love that truth in judgment is the ever visible life blood of. It may also be said that fear of punishment rules the first, and that love of right rules the second, and that love of everybody rules the third.

In the present state of society numerous shadows of all three of these characters of family rule mingle together, but the real substance of the first one only reigns in State and federal rule, and by such educating influences continues itself in the family. Still the struggles of only the shadows of the higher spheres against such odds are rapidly gaining ground. Forty years ago the arbitrary or monarchical sphere reigned almost absolute in the government of the common schools, but to-day it is in a large majority of the common schools of this nation an unwelcome, transient guest, associated only with the lowest

grades of young humanity. It has also recently been overcome by shadows of the higher spheres very poorly seen, and been made to overthrow African slavery, one of its own great institutions, to prepare more fully the way for the struggle now to come for a joint occupancy of State and federal rule by all three. So we must clearly discuss their respective merits and claims, that the proper position of each may be assigned it. At present the substance of the first sphere and the shadows of the second and third are so combined in the same families, as to require much intelligence in them to clearly define their respective fields of operation. The arbitrary sphere is manifest by meant or real orders, such as this and that must or must not be done, do this, attend to that, come, go, etc., with the understanding that either physical chastisement or injurious displeasure will follow disobedience. Such rule is successful over youth for immediate results, and the cultivation of habit in proportion to its dignity, moderation and firmness. But maturity developed in it is governed by its intelligence, surroundings and natural balance of forces. The seven fundamental forces of man so combine and modify each other that the nearer they are equal in a man the less likely he will be to err in judgment. To show this more clearly we now give some leading tendency of each power.

The man in whom the force called conscience largely predominates, will readily risk all his earthly happiness to punish real or supposed crime. But alas, how often in the first sphere the would-be avenger is the real transgressor, for the only ideas of right

it gives are those gotten by past experience in the physical and social consequences of different characters of conduct, and much intelligence is required to correctly apply such a sense to the solution of conflicting claims. But when this force of man is inferior in strength to his other forces, the simple right and wrong of a matter will but little concern him.

The man in whom the feelings merely of life largely predominate over his other forces will feel all legal restraints or restraints of circumstances burdensome, and will find time for pleasure excursions and social enjoyment, while abject poverty stares him in the face, such being his chief enjoyments. But when this force is the smallest of the six of feeling, such recreations if indulged in at all, are only for rest or policy.

With respect to government the matrimonial force is the only law-giving character of man. Without this force there would not be a statute law in the world. Even conscience the great clamorer for justice and judgment, would have no important field of action. Because without the selfishness, sickness, infancy, education and privacy created and demanded by this force in man, money would lose its importance, and necessity the mother of invention, would no longer develop mental light and store up for the future. Then life so narrowed in its requirements would have no need of State government. So when predominating over every other force of a man he wants a law for everything, but when it is the least of his forces laws by him will be but little desired.

When vision is the predominating force it gives

inventive genius to be directed by the next highest of the man's forces. But when small in this force he must learn of others what he would otherwise see for himself.

When faith predominates over the other forces of a man he will be speculative, and subject to castle building in the air, and unreliable in everything that is of faith. But when this is the smallest of a man's forces it restrains from profitable enterprise.

When strength highly predominates over the other forces of a man, it naturally becomes his main dependence for happiness, and the dollars and cents that represent it will be more highly esteemed by him than will any honor or reputation that does not ensure them. But if deficient in this force other forces will be the more depended upon.

So when each child differs from every other one of a family, because of a relative difference in the amount of each natural force combining in them to form their being, such arbitrary rule and culture cannot alike develop in each a good moral character. Because the feelings of truth in judgment concerning right and wrong, in principle commonly called conscience, which is the only foundation upon which rests all true morality, has no self-evident laws in that sphere, as such self-evident laws depend for existence upon natural law and the spirit of truth. This you will see proven in hundreds of different ways in families governed by arbitrary rule. Notice that in them the children while yet babes are told to hush or the bugaboos will catch them. And as nature begins to prompt them to pedestrianism vari-



ous lies are resorted to, to pacify or hold in restraint until they can be trusted for short periods of time from under the eyes of the naturally anxious parent. And then while away they are more or less the objects of false jest to playfully tease, until at approaching maturity they are thought extremely verdant if they believe anything simply because it is told. And in turn they have by the effect of such surroundings become natural liars, and are dead to all the natural life in feeling of truth. Although among their peers they may maintain a reputation for truth, while continuing to jest in lies, because such characters cannot in any way understand or see the feelings of truth in spiritual substance. Here lies are condemned only in proportion to their supposed injury to social or proprietary value. This death to the power or substance of truth renders all the attachments of life destitute of basis in correct feelings of judgment. So in this sphere they arise and exist only in clanship, and of necessity can only extend so far as the supposed interests of the other forces are concerned. This explains why so many wars have existed between different powers by approval of citizens on both sides. This death to the life of truth renders man's generative force whose laws are naturally perfect in its selfishness, deficient in truth of action toward others, while he exacts for it in himself perfect fidelity. And it renders mental vision destitute of the restraining power of truth in judgment so necessary to direct its action in civil rule, as seen in the enslavement of man and forced allegiance, and also, in laws enacted for truly just purposes, as in temperance laws that

infringe upon the natural rights of the truly honorable, and just to punish and protect from the truly unjust and base, as if natural right could not be protected without its violation. Also as seen in forced education, laws where the honorable and base are alike included, as if the moral effect of doing right by natural feeling should not be respected, but should be placed under the ban of law to shield the base from proper condemnation and give them the appearance of moral equality, and thus destroy the power of the good to elevate their children by example in this matter, and have their gratefulness in turn. Such laws show their framers yet too low in the scale of moral culture to see any power in moral feelings, or they would feel and respect their rights.

Death to the strength of truth also fills a man's faith with errors, because by a fixed law of nature it is impossible for him to correctly discern any spiritual feeling above his own, so he is dependent upon words and actions instead of their spirit for truth. And these he cannot correctly interpret until he comes down to his own spiritual level, and then he will frequently be deceived by failing to make proper allowance for composition, education and surroundings.

This death to the power of truth in substance also, prevents capacity in the ignorant to correctly discern their proprietary rights, and causes law suits, and causes in the learned ignorance of the strength of natural right in the feelings of the masses, and also renders them incapable of discerning the strength of reasoning based upon spiritual light.

We now turn for a while to the consideration of

the higher spheres of rule. As it is only their shadows among the masses and not their substances that will now compete for their lawful parts of State and federal rule, it must be borne in mind that the shadow holds the same relation to the substance that a sentiment expressed holds to the substance within prompting to its expression. So these shadows are the sentiments of the forces of God heretofore explained. As these sentiments are manifested in nature and natural law it follows that as man gradually emerges from the lower grades of barbarism he comes within comprehending view of many of their laws. And as he advances still further in general intelligence and moral cultivation, many of their laws begin by natural force to cultivate in him feelings dependent only upon truth in judgment or natural right for their strength, and so has come the refinement of the present day in which some degree of these feelings exist in nearly every family of the nation. Were not this the case the spiritual part of our writings would appear to them either foolish or as a sealed mystery. Because the power in the feelings of truth and love in substance can only be understood by a union with them, as proven in the first of this volume. So were their sentiments not manifest in natural things there would be no possible way of cultivating the affinity required for such a union, and then a knowledge of God would be impossible for opposing characters could not thus approach him. So none can receive the Holy Ghost however much they may desire it, unless they have no settled convictions of right in judgment conflict-

ing with its sentiments that they continue to hold to, for how can one repent of sin they are ignorant of. And settled convictions in civil rule in conflict with these sentiments would violate this spirit through supposed necessity, and thus make its possession unworthily gotten, which would be impossible. So as the people heretofore believed, heaven was entirely shut to them, except where in civil rule the non-resisting love of Christ that disarmed from a feeling to punish and thus left all settled convictions of right subject to love, and consequently tractible was given supreme rule. And this latter class of people belong to the shadows of the third sphere. There have also been some people left to form their own ideas uninfluenced by human culture of any kind, such may by nature be prepared for light if they seek it, for such was the author of this volume.

On receiving the Holy Ghost its possessor cannot thereby be authority in matters of right in principle any further than his other forces are developed. To illustrate this, suppose his other forces have only one-tenth of the strength they may finally attain to, then with the same light of the Holy Ghost sin against their same characters would only appear one-tenth as great as it would after they arrived at their full cultivated strength. And at every material degree of increase of strength new characters of work that could not spring from the lower degrees of strength are likely to be developed, that cannot receive their part of the Holy Ghost without mental action upon them. This in figurative language gave rise to giving the Holy Ghost by the laying on of hands, etc.,

and explains why Israelites prefiguring works of characters already possessing the Holy Ghost and spiritual flesh, had to have some people really possessing them to give the characters of the eighth period that Jesus prefigured the unit of. So a person may be filled with the Holy Ghost, and because of smallness of his other forces be incapable of condemning all the crimes of persons of great mental capacity. So natural laws and natural rights from the standpoint of God's fundamental forces is the only perfect authority in questions of right.

The practicing manifestations of the second and third spheres of family rule, are seen in the utter absence of every deceiving expression to any one, and in a choice being invariably reserved for the child or person expected something of, that there may never be a failure to make feel responsible to the principles of right love and personal liberty, and that sufficient opportunity may be allowed them to keep their true character well uncovered. Then the cultivation yet required can be the better understood. There is much more danger of a person refined by love and a pure sense of right injuring themselves by over doing, than there is of their neglecting duties to others. The pure in heart possess a feeling inseparable from it that makes them naturally prefer to suffer in the place of those dependent upon them, or in the place of pure friends. And if this cannot be, they so keenly feel all their sensations of pain or pleasure that they weep with those who weep, and rejoice with those who rejoice. All persons of the highest sphere are watchfully anxious for the safety and



feelings of all their friends. And those of the middle sphere are so in proportion to their development. This feeling prevents a person from causing unnecessary uneasiness about themselves and thus becomes self-protective. In the lowest grades of the arbitrary sphere you see children frequently disregarding the natural anxiety of parents, and sometimes even affecting suffering for amusement. Such children already have the arbitrary spirit so deeply fixed in their nature, that much time under the wisest treatment will be required to destroy it. Any child raised under arbitrary rule will defend itself by falsehood whenever it thinks safe to attempt this, and maturity in this sphere is no better. So all this grade of humanity can be bought for the consideration prescribed by their estimation of safety and pecuniary profit. But as people advance in the higher spheres they become assimilated to the God of nature, and know no compromise with sin. They may be poor, despised, afflicted, or hewn down, or cut to pieces if God sees it best, but they cannot be changed from the integrity of their way. Like the laws of gravitation in matter that is hewn down and broken to pieces, their morality remains unchanged. And this firmness is in no way the result of resolution, but is of natural feeling and necessary self-preservation from greater misery. Such are the forces of divine life that in one sense of the word they may be called supremely selfish, God being by nature so supremely selfish that he cannot yield an atom of his way however much suffering man must endure because of it. Even all truly Christian acts of charity are of a force within that demands

them for self-relief in feeling. Simple justice by those in Christ is immovable by nature, and the reverse of this would be self-destruction of a glorious life for no consideration of future good. The utter absence of any such deep sense of right in those of the arbitrary sphere, is manifested by nearly all their opinions concerning the characters and acts of other people whose wisdom, intentions, purposes, and often their very rights and acts are poorly or altogether unknown. The fine sense of justice of those in the spirit of truth renders the moral position of such characters naked to them. Even children reared under the pure influences of divine truth and love will become as it were by natural instinct capable of discerning the moral grade of all those with whom they are familiar. It is only such perception, and not by the seeing of the eyes and hearing of the ears, that we judge in righteousness, as Jesus said, for we discern the spiritual substance within by the spirit manifested by the words, and not merely in the words. So the highly spiritual quickly discern the characters of those about them, and learn not to cast pearls before swine. They remain good to the unjust simply because they cannot be bad to any one. To show any better feelings to the morally base than they are capable of appreciating from the stand-point of truth, could not be rightly understood by them. To extend the forbearing manifestations of the love of the third spirit to errors or sins of the arbitrary sphere, would be destructive to the interests of both, for persons of the arbitrary sphere could not see it in any other light than indifference to their wickedness,

and the third sphere would thus fail to defend and maintain the life-blood of its existence. So all persons should be treated according to their understanding and spiritual material. We will illustrate this: Suppose a mentally and physically impotent child, of purely arbitrary parents, is for present ease largely left while young to its own way, and no fixed feelings of right to any material extent cultivated in it. Then, when grown up, if a male, he will be dangerous, because, having no correct feeling of right, and used to ruling in little matters, he will feel like doing it in all things, and when crossed the natural feelings for self-defence of all animals will arise and blindly prompt to force, and this makes the use of force in turn necessary. From some character or grade of uncultivated impotence comes all strife and war. But fortunate if the impotent is male, for then surroundings of just self-provision will teach him right; while the female impotent, by her seclusion and the oppression of woman in her wages and rights that has largely destroyed her sense of right towards her male friends of the same family, is without any such educational advantages; so when they become dependent upon relatives they feel no gratefulness for kind care. And then, if destitute of pride in dress, the only remaining way of cultivating their feelings through supply of their wants is closed up. So, incapable of feeling good in sacrifice of right to love, and having no intellect to see it, the only way of morally improving such dependents by reason is cut off. But the show of love by feelings, manifested by language and countenance, that even cultivates

love in dumb brutes, is not yet disarmed of its power to cultivate and develop; but it may be thoroughly so disarmed, for this next means for good in the fruits of arbitrary life here given, may in females be thoroughly closed by crossness, tolerated and yielded to in youth, and afterwards cultivated by repeated crossings of them in their continuous attempts to ignorantly and foolishly rule, in imitation of other grown persons in the small affairs of family, and by the law of like producing like in its operations upon her, from the same sphere that inferior intellect in the impotent rendered powerless for counteracting good. Because harsh, quarrelsome demonstrations of foolish wicked anger is the extreme opposite of the love of the third sphere, and the most disgusting and contemptible thing to it existing, and so shuts from its manifestation by natural law of fixed feeling in truth. Affected show of love cannot exist in any but the morally base. And while the lower spheres descend in this feeling of disgust as we descend in them, they also correspondingly decrease in charity for the impotent, and become incapable of cultivating them. So for the interests of the impotent thus ruined, and to make them tolerable until more refined, harsh, cross, foolish, vengeful contention must be suppressed in them at all ages alike, by the only means left for such cases—namely, the rod or its equal. Such is the remedy the overruling arm of God has used in all ages to chastise for correction even the rationally potent until they learned obedience, as far as required by their situation, God differing from man in this respect only in the perfection of his operations for

good. Fortunately for impotents so unpleasantly taught by such cultivated habit that the love of the third sphere endureth all things, hopeth all things, and never faileth. But where would be its cultivating influences if hushed in silence by disgust and contempt, because of continuous harsh, angry contentious words about every trifling matter; so where there is no other remedy force must be used. But the slowness with which persons of the third sphere will move in matters of force, in even unavoidable family rule, because of the time it takes to first exhaust every other means, is likely to give full notice long beforehand of coming force as the ultimatum. And to condemn some public ideas, and to disarm some characters of moral baseness of their stings, and further help make all judgment dependent upon knowledge for respect, we now speak of the lowest grades of foolish, self-damaging wickedness that have no promises of a penny's reward to tempt, but simply the gratification of pure unalloyed baseness of feeling.

The angry impotent carries the news of the ultimatum threatened to a sister equally but more wisely base, and also hungry for means by which to appear equal to a moral superior who had strongly condemned her previous action in attempting to make the same impotent a county charge without having one single dollar's pecuniary interest in the matter. Now, like characters always sympathise and associate with each other, and the base seldom long have any other familiars, so soon enough are found to thoroughly brace up the impotent with justification and threats against



her only friends, until the last remedy can no longer be delayed, and then the waiting friends of wicked folly rally to the charge, secure and control the impotent, and sound their slanderous trumpets to blow abroad their lies, reflected from their own foul spirits. And by the silent contempt of disgusted purity and love, the assistance of previously offended, and also of morally blind religiously bigoted officials, is gotten to take charge of the matter, and require the payment of the impotent's board at a trumpeter's house who is still far more vile than the impotent is yet capable of being, and this, too, under penalty of having her sent to the county infirmary if not complied with. And all this is without investigation into the matter, or any communication with the only supporters and friends the impotent ever had since her parent's death, except by public reports through the defamers, so of course silent contempt could be the only honorable answer. So, something more having to be done. Away the repentant impotent is sent under the charge of insanity, after weeping bitterly over the cold kindness of her new friends. But examination proves this charge too thin, and to save defeat the guardians of county charity have to be overcome by newly manufactured lies of so called charity. And the poor impotent, yet too high to not feel her cold surroundings, is made truly miserable, until brought down to their level, and made that much less fit for a home of love, and is placed that much further off from the portals of Heaven. Now we have only faithfully described the wickedness of spiritual baseness all about us in Church and State, that only shows itself

generally in other and more sensible ways. So never doubt the naturally fixed law, that none are relatives unless of the same moral sphere, for everything that is of mortality may change and pass away. If we are intentionally wronged by a natural relative, then we are far more than wronged because we had loved them and they despised that love, and of truth can be no more regarded as worthy of the least companionship. It is only that moral weakness, which is destructive to all true happiness, that forgives crime in relatives sooner than in others. Then condemn no one for ignoring a reasonably potent relative anywhere, from prosperity down to abject poverty, and sickness to the bier and grave, for you cannot learn all their reasons, because the just would despise to speak of them, and the wicked cannot be believed. Judge no one by their acts, but know them by their spirit, and then the cause of their acts will be understood. Terribly unyielding are the judgments of truth, and wicked relatives, however near, cannot evade them, for they are the life support of the just. Even if parents will not have their own children despise their spiritual character, they must be first to receive the spirit of truth and obey it; for the hates and likes of the fiendish sphere are weak in comparison with the hates and likes of the divine spheres.

As we have only aimed in this volume to touch upon the subject of this chapter at its leading civil points to teach natural law, we now close by reminding the reader that its main object is, to impress upon the mind the importance of quickly framing all State laws in strict harmony with natural law and natural

right, to educate the morally lower classes of people to the unchangeable laws of right in principle, and to make them feel by proper penalties the terrible crimes of abusing the freedom thus given.

## CHAPTER VI.

### SOME PAST AND PRESENT LAWS OF THE UNITED STATES OF AMERICA, AS SEEN FROM THE NATURAL LAWS AND NATURAL RIGHTS STANDPOINT.

SOME of the logical conclusions concerning human civil government that must be arrived at by all who look from our standpoint when applied to the past, present and future, of the United States of America, are the following: African slavery in its mildest legal form includes in substance nearly every other crime against man, from the least up to that of murder in its blackest form. And all these crimes too against every slave of any considerable age. What physical suffering in death of the body either by the assassin's hand, or savage's torture can be taken into the count, when compared with the slowly pining and struggling agonies of the characters in us, slain by control of masters over our actions. Some characters in man, whose lives depend upon his freedom, would writhe and struggle in bitter pain and sorrow for years before yielding up the life given by fixed laws of God. In the very nature of man's composition, many murders in every slave must be committed from time to time, and armies of characters in him be constantly bound, imprisoned and tortured. To kill a man's natural flesh cannot kill these characters of principle, unless the man has no existence beyond such death; because if part of him lives on, all must; consequently, such death can only kill the works of his

characters on this earth. But to slay these characters, or at their awakening to life, to torture them and slay their works, cannot help but cause a suffering that would soon amount to many times that of death of the material flesh. So murder of the most painful kind may be inflicted without much affecting our earthy body. While by including it, some of the agonies of slow torturing death of characters in works, the principles of which are tortured in chains of servitude, may be alleviated or shortened; and in the slave many characters set at liberty. To suppose any other result from death of the earthy body in this matter would be to suppose life beyond such death inferior in advantages to life on the earth, which would be inconsistent with the progress we see in all things. Now to protect themselves in committing these dark crimes in slavery, the Southern States seceded. To end their civil compact with the general government, they had a perfect right, because the object in view could not affect the right, because unrighteousness in one party cannot justify unrighteousness in another party, for this would destroy the principles of truth altogether. While a man by voting for officers to carry out the intentions of a civil compact thus voluntarily declares himself a party to it; he does not thereby become responsible for any acts of these officers not required by the letter of the compact. Neither is he responsible for any injustice, any such officers may do in carrying out the intentions of the compact, unless said injustice is commanded by its letter, or he indorses it after done. Neither right justice nor common sense can bind an individual or community by his or their deceased ancestors, or give a man or community power to bind anything beyond the demise of



the individual or individuals entering into the compact, except so far as concerns their own lawful individual property. Neither has any man or community any right to govern any man or community except by choice and consent of the government, the only lawful power of human civil government being the protection of its subjects by just means from injustice. So the Southern States not only had the right to secede from the Union, but also had a right to a just share of the government property.

I have no doubt, but that, throughout all time to come there will be regularly organized systematic governments, but that sometime in the future they will in all their parts be obedient to the civil laws of our God throughout the entire world. But at present the governments by their laws constantly violate the fixed and eternal principles of justice, that substance in God called the Holy Ghost. Still a most stringent and powerful government, trusting only to the arm of flesh, for punishments, might exist without either constitutions or laws conflicting with this division of God, because its justice thus far is quickly seen by all sensible persons, and amounts in civil life to about the following. An individual and what he earns or becomes lawfully possessed of belong to himself and matrimonial companion ; and of all, he, she or they are of right sovereign master or masters, so long as not using anything possessed to the discomfort or injury of like rights in others. Therefore a man may be a subject of a government or not, as he sees fit. But when alone he is deprived of the advantages of co-operative action in some cases for mutual benefit, and if without the arm of God for protection, may, in some cases, be subject to injury from the unjust.

So he may, by agreement or token, enter into a political compact having for its object the general welfare of its members and the enforcement of justice towards and between them, and by so doing not sin against the spirit of truth. But he would have a right to withdraw his allegiance with all his effects whenever choosing to do so, unless a definite time had been agreed upon, in which case he might be responsible for damages to the extent of certain taxation beyond the severance of his connection, unless he left because of changes made after his becoming a member, that he could not support without committing sin against God. In other words, no civil government can of itself justly claim any other authority than that given it by the governed in their individual capacity in accordance with the fixed principles of truth in judgment, because other powers do not belong to man to give. It must appear a self-evident fact to all sensible persons, that a government violating any of the principles of justice cannot justly claim any allegiance or respect, because justice can only require that which truth in judgment entitles to, consequently the entire scope of human civil government that can justly bind its subjects is confined within the limits of justice, as seen from the Holy Ghost stand-point herein delineated. Consequently, no debt contracted by the government is valid or in any way binding on its subjects, unless contracted for just purposes. Neither can any government or people bind future generations or persons to the payment of any debt contracted before their age of responsibility in the matter, however just the debt may be, only so far as the party or parties leave to the intended payer or payers real value in return for so doing. Justice being a

fixed principle by which all laws should be tested, none should be considered valid that violate its principles ; so, local interests requiring action unnecessary or injurious to other sections of country, not only make it necessary to divide and subdivide, but demand it for justice and the right of self-government, as well as by the simplest common sense in business, because what people can attend to another people's business as well as they themselves can ? Besides this, all governing people should be of the people governed, and, as much as possible, immediately under their observing eye. Human government must not in any case aim any at vengeance, but only at protection of its subjects from injustice ; further than this, it cannot punish crime without degrading its subjects and violating God's vision. Besides this, its power is in no way sufficient for such work, even if it could arrive at the truth as to guilt in a case, because the same offence in some cases when committed against one person, might be hundreds of times greater than when committed against another, because of their different circumstances and surroundings giving it that difference in its effects. Such as we have in this chapter described, is the kind of government pictured by Ishmael. But the relation of those in Christ to such government, so far as its direct protection is concerned, does not differ any from their relation to any other kind, except that they can administer such government as agents for its subjects while taking no part in it directly for themselves.

In applying these, as the only principles that any human government can lawfully act under, to some of the unjust laws of the United States, we find the following condemned in every respect :—

*First.* All laws meddling in any way with any purely local matters.

*Second.* All laws looking to the payment of either interest or principal of any debt contracted to maintain forced allegiance to Government.

*Third.* All laws for collecting any kind of tariff the operations of which do not alike affect every individual interest and geographical section.

Organize a Government upon these principles, and there will be no inducement to secede from it; and thereby scatter to the world the religion necessary to give them eternal life in man; and then those ambitions of dōmain can seek additions in a lawful manner, because the Governments most justly and wisely conducted will naturally attract to themselves the aggrieved sections of other nations, thereby creating competition for good, until, so far as natural boundaries will permit, the whole world will become one vast empire of justice and freedom, until human strength is no more needed for defence among mortals.

The poor and those in moderate circumstances throughout the Northern States fought so far as required during the Rebellion to force allegiance to government, thus clothing themselves with crimes that they themselves can hardly consider, in the light of our civil theology, less terrible than those of human slavery as committed by Southerners. Still those having surplus capital invested in slaves lost it all by the issue; while Northerners; equally guilty of crimes, having surplus capital invested in Government bonds, have by the issue and their moneyed influence so increased its value as to more than relieve them from all burdens of the war. But those of the North whom it really

damaged found on returning home from the campaign that they, after fighting the battles, must eventually, in various ways, mostly pay, with interest, their own expenses and losses while in the army, thus throwing upon themselves all the burden of the war that is really felt.

Now the question is, will this class of people not only suffer themselves to be thus unproportionately burdened, but also continue to aggravate and increase the number of their own war crimes by attempting to help to pay for their commission by taxing the innocent Northerner and vanquished Southerner, already so much sinned against; or will they repent and cease from that additional sin? This question is easily answered, because a large proportion of the people mean to do right as they understand right, and would with contempt spurn the thought of repudiating any just debt, however oppressive it might be. And all past religious standards from which to judge declare debts contracted to maintain forced allegiance to Government both reasonable and just. And under a continuance of the present religious and civil training of the masses, a repudiation of such debts, where they could possibly be paid, would argue the existence of a dangerous state of society. Consequently, until shown by a standard of right, having more evidence for its support than the former standards have, that such debts should not be paid by any power vested in Government, the question is settled; while not a single bond-holder would dare to take a dollar from such sources if he understood the truths, power, and judgments of our God. Who would dare to furnish money to commit murder, arson, robbery, and tyranny, thereby becoming



chief parties to the crimes, and then demand its return by those sinned against, except they were so dead in sin and ignorance as to be unable to discern principle from works of the person, or desired annihilation in the hottest hell after suffering the penalty of all their spiritual wickedness?

Remember, this is the day of judgment. Now begins man's true responsibility. And if we have been punished, as the figurative Scriptures of the Bible indicate, where, think you, will God's judgments end against the crimes of the late war? We, in civil work that none had before given light upon, and that even the Holy Ghost could not condemn our conduct in, were held strictly accountable for every mistake made, and were punished for disobeying laws before we understood them. And we were punished for not trusting in characters in us called prophets, that were like impressions that we did not know any reliable explanation of. And these prophets spoke too against the main body of our understanding and against the conclusions of our reason. We were also charged with worshipping idols, and punished for it, whenever we trusted in any other power than God's individual acts. Even if we trust in a matter to the power of mental light developed through God's own direct interposition, he will charge us with bowing down to and worshipping the heavenly illuminators, and punish us for it. If, without any other fault than ignorance, we were thus dealt with, where think you will others stand? His judgments thus far against those wronging us, when asked for by us, have fully supported his terribleness as a God of judgment in civil life. In a case of strength within the last few months, where but about five dollars were

actually in dispute, principle connected with it caused Esau to break off the yoke of Jacob, and the consequence was a punishment that we cannot, to the best of our judgment, estimate at less than five hundred dollars damage and loss. In another case, a prominent Methodist preacher, by attempting to swindle us out of the use of one hundred and fifty dollars by lying, was punished by an incident that silenced his preaching and published him to the world as a thief. While these were but two cases, they were the only ones we ever had any feeling to act against in money matters. But in conflicts with law we have had several hitches, but all, so far, have retired from the field and left it to ourself before giving us any cause for complaint, with one exception. In this excepted case, important as an example, we have been waiting to see if we need to make any formal demands, but propose now, as soon as we can again hear from it, to take decisive action in the matter and see, as soon as time will fully show, what God will do to those who took from us land for certain taxes we refused to pay. Up to the present time, notwithstanding the ignorance and blindness through which we have groped our way to a correct ideal of our civil life, none have raised up against us without a complete fall or punishment. While we have murmured at some of the results the judgments have invariably been so terrible as to almost startle us.



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